

REPORT
ON
ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1901-02.

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REPORT ON ARCHÆOLOGICAL WORK IN BURMA FOR THE YEAR 1901-02.

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RESOLUTION
ON THE
REPORT ON ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1901-02.

Extract from the Proceedings of the Government of Burma in the Revenue Department of Burma in the Revenue Department,—No. 9A.—6, dated the 31st July 1902.

READ—

Report on archæological work in Burma for the year 1901-02.

RESOLUTION.—This is the first separate report on archæological work in this province, and is issued under the orders contained in the Government of India's letter No. 173-9—1, dated the 20th January 1902.

2. The report contains a very meagre account of the work carried out by the Archæological Department during the year. This is partly due to the fact that the Government Archæologist, Mr. Taw Sein Ko, was employed on other duties for a great part of the time.

The department has hitherto been equipped for epigraphical work only, and the need of an architectural staff has been brought to the notice of the Government of India.

3. The programme of work for the ensuing year appears to be suitable. It is important that a list should be framed as early as possible of monuments and other buildings of archæological interest in the province suitable for preservation. The necessary allotment of funds and arrangements for up-keep can then be made either in the Archæological or Public Works Department.

4. Proposals have been formulated in accordance with the wishes of His Excellency the Viceroy for the maintenance of the palace and other buildings in Mandalay. A full account of the action taken should be given in the report for 1902-03.

By order of the Lieutenant-Governor of Burma,

H. THOMPSON,
Officiating Revenue Secretary.

REPORT

ON

ARCHÆOLOGICAL WORK IN BURMA

FOR THE YEAR 1901-02.

From TAW SEIN KO, Esq., Government Archæologist, Burma, to the Revenue Secretary to the Government of Burma,—No. 121-5A., dated the 15th May 1902.

IN compliance with the orders conveyed in your Revenue Department letter No. 369-9A.—6, dated the 12th February 1902, I have the honour to submit an annual progress report of archæological work carried out during the year ending the 31st March 1902, together with a programme of work for the ensuing 12 months.

2. Copies of the minutes, dated the 2nd December 1901, of His Excellency the Viceroy on the preservation of the palace and other buildings at Mandalay, were duly received by me on the 10th March 1902, and necessary action was taken in consultation with the Executive Engineer, Mandalay.

Report of the Government Archæologist, Burma, for the year ending the 31st March 1902.

ARCHÆOLOGICAL work has been carried on somewhat spasmodically in this province. The officers appointed to do the work had other duties to perform, and the progress of archæological research suffered in consequence.

2. Dr. E. Forchhammer, PH. D., Professor of Pāli at the Rangoon College, was appointed Government Archæologist in 1881, and the following works were issued by him :—

- (1) A note on the Shwe Dagōn Pagoda.
- (2) A note on the first Buddhist Mission to Suvannabhumi.
- (3) A list of objects of archæological interest in Burma.
- (4) A report on the antiquities of Arakan, in three parts.
- (5) A revised list of objects of antiquarian interest in Arakan.
- (6) A chapter of the report on Pagan, dealing with the Kyaukkū temple.

He died in April 1890, and the province lost in him a ripe scholar of exceptional experience and attainments. The active prosecution of archæological research ceased with his death. He left a mass of papers, but, unfortunately, the rubbings of inscriptions were the only literary materials that could be utilized.

3. The appointment of Archæologist remained vacant till May 1899, when the Secretary of State for India sanctioned the establishment of an Archæological Department for Burma. The work to be done may be divided into three heads.

- (a) the collection, decipherment, translation and annotation of inscriptions ;
- (b) the conservation of ancient monuments of historical or archæological interest ; and
- (c) the custody, restoration, and illustration of such monuments.

Under the first head, the inscriptions to be dealt with are inexhaustible.

Under the second head, there are three stages of work to be done, namely,—

- (i) to prepare the initial lists of buildings of historical or archæological interest ;
- (ii) to examine these lists in order to select those buildings which are worthy of preservation ;

- (iii) to decide finally what buildings shall be preserved, and to take the necessary steps for their conservation.

What has, so far, been accomplished in the province, except Arakan, is the first stage. The lists for that division were revised by the late Dr. Forchhammer. Revised lists for the other divisions are under preparation.

Under the third head, it may be stated that 127 pagodas at Pagan are in the custody of caretakers paid by Government; that no attempt at restoration has yet been made by the Archæological Department, and that, up to the present, illustrated reports have been issued only of the pagodas in Arakan and of the Kyaukkum temple at Pagan. In the case of notable pagodas, trustees have been appointed under the Civil Procedure Code.

4. Since Dr. Forchhammer's death, the following archæological publications have been issued:—

- (1) Inscriptions of Pagan, Pinya and Ava, deciphered from the ink impressions found among the papers of the late Dr. E. Forchhammer (in Burmese).
- (2) Inscriptions copied from the stones collected by King Bodawpaya and placed near the Arakan Pagoda, Mandalay (in Burmese), two volumes.
- (3) Inscriptions collected in Upper Burma (in Burmese), Volume I.
- (4) Notes on an archæological tour through Rāmñādesa (the Talaing country of Burma).
- (5) A preliminary study of the Mo-u-daung inscription of Sinbyuyin, 1774 A.D.
- (6) A preliminary study of the Kalyani inscriptions of Dhammacheti, 1476 A.D.
- (7) Some remarks on the Kalyani inscriptions.
- (8) Translation of the inscriptions of Pagan, Pinya, and Ava (item 1) with notes.
- (9) Index Inscriptionum Birmanicarum, Volume I.
- (10) List of pagodas at Pagan under the custody of Government.
 - 1) List of objects of antiquarian and archæological interest in Upper Burma.

During the past year the following work was done:—

- (i) Items 10 and 11 of above list.
- (ii) The decipherment and transcription of 77 inscriptions found in various parts of Upper Burma.
- (iii) The collection and compilation of materials required for a detailed archæological survey of Pagan.
- (iv) The numbering of all pagodas in the Pagan township.
- (v) The preparation of a map of Pagan (8 inches to a mile) showing the situation of all pagodas.

From the 19th March to the 31st December 1901 I was away on deputation and Maung Tun Nyein, Government Translator, acted as Archæologist.

5. In December 1901 His Excellency the Viceroy visited Mandalay and Pagan, and issued orders about the preservation of the palace buildings and the Queen's monastery, and the restoration of the pavilions on the walls of Fort Dufferin. His Excellency also ordered the establishment of a local museum near the Ananda Temple at Pagan, and the plans and estimates of the building and of the branch archæological office are now under the consideration of the Local Government. The manner in which His Excellency's orders are carried out will be described in detail in the next annual report.

6. The following is the programme of work for the ensuing year ending the 31st March 1903:—

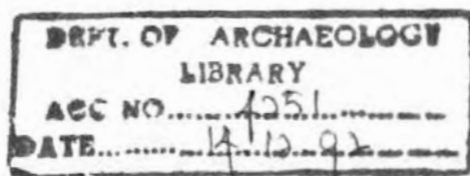
- (i) The carrying out, in conjunction with the Public Works Department, of His Excellency's orders in respect of the preservation and restoration of the palace and other buildings at Mandalay.
- (ii) The establishment of a local museum in the palace at Mandalay for the exhibition of articles appertaining to the civil and religious

ceremonies of the Burmese people, and of the costumes and implements of various hill tribes inhabiting Upper Burma. It is also proposed to deposit in the museum the plans and models of the palace buildings as they existed in the time of the Burmese King.

- (iii) The establishment of a local museum at Pagan under the orders of His Excellency the Viceroy. Pagan was the capital of Burma for over a thousand years, namely, from 108 A.D. to 1284 A.D. It appears to have welcomed the advent of missionaries, and to have afforded an asylum to the religious refugees from various Buddhist countries, like Thibet, Nepal, Ceylon, Thatôn, and Cambodia; hence there is hardly a single object of antiquarian or historical interest that cannot be found in greater variety and perfection in Pagan than in any other part of Burma, with the exception, perhaps, of Mrohaung in Arakan. The pagodas, temples, caves, and monasteries are in various styles of architecture, reflecting their prototypes in India. Among the notable pagodas and temples the Shwezigôn exhibits the blending of Buddhism with the pre-historic forms of serpent and spirit worship, and the Ananda contains stone sculptures of exquisite workmanship, which are probably the handiwork of Jain sculptors from India. Frescoes and terra-cotta tiles are found in great profusion, and the numerous inscriptions contain an authentic history of the Burmese race living under the humanising influence of Buddhism.
- (iv) The revision of the lists of buildings for conservation, division by division, with the exception of Arakan.
- (v) An architectural survey of the palace and other buildings at Mandalay. Wooden structures do not last long; and a generation or two hence Burmese civil and religious architecture will probably be a forgotten art, and the majority of the buildings themselves will have passed out of existence.
- (vi) A detailed archæological survey of Pagan. It is rather unfortunate that Dr. Forchhammer's life was not spared to complete this work, for which no one was better qualified than he. He had surveyed and described only the Kyaukku temple. The work requires a prolonged and laborious research.

Items (v) and (vi) cannot be carried out satisfactorily without the assistance of an architectural staff, for the creation of which an application has been made to the Government of India. Hitherto the annual expenditure on archæology has been confined within the budget limit of Rs. 10,800, which will have to be considerably enhanced if it is desired that archæological work should be carried on efficiently, expeditiously, and satisfactorily.

REPORT
ON
ARCHAEOLOGICAL WORK IN BURMA
FOR THE YEAR 1902-03.



RANGOON:
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA.

1903.

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FORM A.

LIST OF BUILDINGS OF ARCHÆOLOGICAL, HISTORICAL OR ARCHITECTURAL INTEREST TO BE MAINTAINED BY THE PUBLIC WORKS DEPARTMENT.

REPORT OF THE GOVERNMENT ARCHÆOLOGIST, BURMA, FOR THE YEAR ENDING 31ST MARCH 1903.

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ANNEXURE A.

REPORT BY THE EXECUTIVE ENGINEER, MANDALAY DIVISION, ON THE CONSERVATION OF THE PALACE AT MANDALAY, DATED THE 22ND APRIL 1903.

NOTE BY THE VICEROY ON PUBLIC BUILDINGS (OTHER THAN THE PALACE), MANDALAY.

NOTE ON THE PRESERVATION OF THE MANDALAY PALACE BY MR. J. BENTON, OFFICIATING CHIEF ENGINEER, DATED THE 6TH DECEMBER 1901.

ANNEXURE B.

REPORT ON REPAIRS TO PAGODAS AT PAGAN.

MAP OF PALACE PLATFORM.

REPORT

ON

ARCHÆOLOGICAL WORK IN BURMA

FOR THE YEAR 1902-03.

From TAW SEIN KO, Esq., Government Archæologist, Burma, to the Revenue Secretary to the Government of Burma,—No. 126—3A., dated the 14th May 1903.

I have the honour to submit an annual progress report of archæological work carried out during the year ending the 31st March 1903, together with a programme of work for the ensuing 12 months. The manner in which His Excellency the Viceroy's orders regarding the conservation of the Mandalay Palace were carried out is described in detail in the present report.

2. When the report is printed, I shall be much obliged to be furnished with a dozen copies.

Report of the Government Archæologist, Burma, for the year ending the 31st March 1903.

Carrying out of programme.

It will be convenient to note how far the programme laid down for 1902-03 was carried out. It consisted of six items:—

- (i) The carrying out, in conjunction with the Public Works Department, of His Excellency the Viceroy's orders in respect of the preservation and restoration of the Palace and other buildings at Mandalay.

The Palace was removed from Amarapura by King Mindôn in 1859 A.D., and was re-erected at Mandalay. It was originally built by Shwe Bo Min in 1845 A.D. Its architecture is unique, and recalls its prototypes in Nipal, Magadha, and Cambodia.

Since the British annexation of Upper Burma in 1886, the sums spent on repairs and restoration in connection with the Palace have been—

	Rs.
Repairs to Palace buildings and <i>pyathats</i> on the walls of Fort Dufferin; completed in October 1889.	34,206
Gold-leafing the tombs of Mindôn Min, Mèdawgyi and Nanmadawgyi; completed in August 1900.	5,436
Repairs and restoration of Palace buildings; completed in February 1902	76,947
Special repairs to Palace buildings on the occasion of His Excellency the Viceroy's visit; completed in February 1902.	5,934
Alterations and additions to the Lily Throne room to make it suitable for a Durbar Hall; completed in February 1902.	1,764
Regilding the Lion Throne and Audience Hall; completed in March 1902.	47,707
Repairs to <i>pyathats</i> on the walls of Fort Dufferin; completed in March 1902.	11,764
Repairs to the different portions of the Palace; completed in March 1903	4,586
Total	1,88,344

The average annual charges for ordinary repairs and maintenance have been Rs. 5,000 on the Palace buildings and Rs. 5,000 on the upkeep of the grounds and pleasure gardens. In March last, the upkeep of the Palace gardens was made over to the Mandalay Cantonment Committee, an annual grant of Rs. 5,000 being made to the Cantonment Fund.

With the exception of the following three items, all the orders of His Excellency have been carried out:—

- (a) The Protestant church located in the Audience Hall has not yet been removed, as the question of the troops remaining in Mandalay is

still under consideration, and as there is no other place inside the Fort available for holding service.

- (b) The removal of the Upper Burma Club is held in abeyance for the same reasons as the church.
- (c) Nothing has yet been done by the Public Works Department towards the restoration or repairs to the Queen's monastery. The work will be undertaken in the course of the current year.

The Executive Engineer, Mandalay Division, has furnished a report on the conservation of the Palace, together with its plan, and these are appended to the present report.

- (ii) The establishment of a local museum in the Palace at Mandalay. The Local Government was prepared to set apart one of the rooms in the Palace building for the collection of plans and models of the Palace buildings and of relics connected with the Palace or Burmese Court. The collection should be confined to objects of local interest only, which it is considered advisable to retain in Mandalay rather than place in the Provincial museum, which it is proposed to establish in Rangoon. It was decided that the museum should be located in the Circuit-rooms on the Palace platform, and that a new circuit-house should be built elsewhere. These rooms were vacated only in February last. The construction of a model of the Palace, costing Rs. 1,500, for deposit in the museum, has been sanctioned; and a sum of Rs. 500 has been entered in the Archæological budget for the acquisition of other exhibits.
- (iii) The establishment of a local museum at Pagan. In August 1902, orders were received from the Local Government sanctioning the construction, in the vicinity of the Ananda pagoda at Pagan, of a museum with shelves at an estimated cost of Rs. 2,300, and of an inscription shed with pedestals for inscriptions at a cost of Rs. 810. The work will be carried out by the Public Works Department. A list has been made of the inscriptions and other exhibits to be placed in the museum.

- (iv) The revision of the lists of buildings for conservation, division by division, with the exception of Arakan.

The revision was not proceeded with because of the issue of Public Works Department Circular No. 17 of 1902 which requires personal inspection and research on the part of the Government Archæologist before recommendations are made for the conservation of selected Archæological buildings. A register is being compiled of buildings, whose conservation has been approved by the Local Government.

- (v) An architectural survey of the Palace and other buildings at Mandalay.

- (vi) A detailed archæological survey of Pagan.

Under the advice of the Director-General of Archæology, it was decided to carry out (v) first, and to defer (vi) to a more convenient season. Nothing, however, could be done, as it was after the close of the official year that the Government of India sanctioned, as a temporary measure, the appointment of an Architectural Surveyor, on pay not exceeding Rs. 150, and of a chaprassi on Rs. 12 a month. Final orders will be passed after the receipt of a report on architectural work in Burma from the Director-General of Archæology, who will visit the province towards the close of the current calendar year. The work to be done by the Architectural staff appears to be almost inexhaustible. After executing an architectural survey of the Palace and other buildings at Mandalay, and a detailed archæological survey of Pagan, other surveys should also be undertaken of ancient sites, like Prome or Srikshetra, which is mentioned by Hionen civilization; like Pegu, Thaton and Moulmein, which were centres of ancient Talaing Burma Proper; and like Yazagyo and Inweyin in the Chindwin valley, which is redolent with the traditions of the Maurya dynasty under whose ægis Buddhism became a world-wide missionary religion.

Some difficulty is being experienced in securing the services of an Architectural Surveyor, who should be a competent draftsman as well as a good photographer. It is hoped that a qualified man will shortly be obtained from India with the assistance of the Director-General of Archæology.

WORK DONE DURING THE YEAR.

A.—Office work.

At the request of the Superintendent, Census Operations, Burma, the following notes were compiled:—

- (a) on Burmese Buddhism;
- (b) on Panthays;
- (c) on Burmese sects;
- (d) on Chinese dialects spoken in Burma;
- (e) on the origin of the term "Burma."

Two articles on the "Origin of the Burmese race," and the "Introduction of Buddhism into Burma" were prepared for incorporation in the journal of Indian Archæology to be shortly published by the Director-General of Archæology.

A memorandum on the "Antiquities of Rangoon" was compiled at the request of the Deputy Commissioner, Rangoon Town Lands; and for the Deputy Commissioner, Mergui, was undertaken the decipherment, translation, and annotation of two Burmese Inscriptions of the 13th and 15th Centuries A.D. The former of these two inscriptions is particularly interesting as showing the extent of Burmese dominion before the break-up of the Burmese Empire in 1284 A.D., owing to the Chinese invasion under Kublai Khan. In those days, Tenasserim, now an insignificant village in the Mergui district, was a frontier outpost and a flourishing centre of trade with Cambodia and Malaysia.

The compilation of the above notes and articles involved much laborious research and expenditure of time.

Sixty-eight inscriptions found in the Mandalay, Myingyan and Pakôkku districts, were deciphered and printed; and materials were collected for the compilation of a treatise on the origin and development of the Burmese Alphabet.

The manuscripts and maps acquired for the Archæological Library were as follows:—

- (1) History of Kalè;
- (2) History of Tharrawaddy;
- (3) Ancient History of Pagan in the Pali language compiled by Shin Gawdawara;
- (4) Life of Dhammaceti, King of Pegu, in the 15th century, A.D.;
- (5) Map of Ancient Prome showing the pagodas, sites of Palaces, and other localities of historic interest.

B.—Archæological finds.

There was only one "find" to record. In January 1902, the Subdivisional Officer, Pagan, sent eight metallic discs for examination and report. About 15 viss, of these had been found in a field of Indaw village, Kyaukpadaung township. The Chemical Examiner analysed all the specimens of metal qualitatively, and made a quantitative examination of one of them. He found that all the samples were all lead containing small quantities of copper. The disc, which was examined quantitatively, contained 97.7 per cent. of lead and 2.3 of copper. It is possible that these discs were used either as coin, or for alchemical purposes, *i.e.*, for transmuting them into an amalgam, which would look like, and pass off, as silver. The "find" was not of much intrinsic or archæological value, and the Subdivisional Officer was advised not to acquire the collection on behalf of Government.

C.—Numismatics.

At the instance of Dr. T. F. Pedley and Mr. H. L. Tilly, Chief Collector of Customs, a collection of coins in the possession of Mrs. Luxa, wife of an employé of the Telegraph Department, was examined. It consisted of modern and ancient coins of gold, silver, and bronze belonging to various countries as Japan, China, Siam, the Straits Settlements, Arakan, Spain, Portugal, England and Mexico.

The collection was made by her father, late Captain White of Akyab. The owner wanted a fancy price for the collection, and it was not acquired by Government.

D.—Custody of pagodas at Pagan.

Eighty-one pagodas were added to the list of buildings at Pagan under the custody of Government, bringing up the total to 208. Detailed instructions were issued by the Deputy Commissioner, Myingyan, and the Government Archæologist to the village headmen and pagoda durwans placing the latter under the supervision and control of the former, and emphasizing the responsibility of all village headmen in the Pagan township in the matter of watch and ward over all archæological buildings in their jurisdiction. The following notice framed by Mr. L. M. Parlett, I.C.S., Deputy Commissioner, Myingyan, in November 1901, was printed and circulated:—

"Whereas much damage has been done in the past to the shrines, pagodas, and edifices at Pagan by visitors, who collect curiosities, and by traders, whose object is gain, it is hereby notified that on no account, whatever, may any fresco, image, carving, plaster, tile, brick, plate, or anything forming part of or belonging to the shrines, pagodas, and edifices of Pagan be removed, damaged, or interfered with. Durwans have been appointed to the charge of these buildings, and they have orders not only to protect the properties in their position, but also to see that any person, who does damage, does not escape. The police, too, have been directed to arrest persons, who steal from the pagodas, and to prosecute them. Any person, who is detained by the police for carrying off curics will have no cause to complain, and will have but himself to thank."

Recently a party of foreigners came to Pagan, and removed certain frescoes, carvings, &c. Their baggage was detained and searched. The stolen things were recovered, and the party was expelled from the Province."

In addition to the trust of the Thabyinnyu and Gawdawpalin pagodas, trusts were formed, in the course of the year, of the Shwezigôn and Ananda pagodas. The Shwezigôn enjoys the rents derived from 80 acres of *kwin* or alluvial land and 250 of *ya* or upland cultivation, while the Ananda receives an annual rent of Rs. 230 from 75 acres of alluvial land. These lands form part of the religious endowments attached to these pagodas, and the proprietary rights of the pagodas have been recognized and confirmed by the British Government.

E.—Repair, restoration and maintenance of pagodas and other archæological buildings.

At the instance of the Commissioner, Pegu Division, a sum of Rs. 65-8-0, was spent on rebuilding the fence of the old Portuguese church at Syriam, and on clearing the walls, &c., of shrubs and trees.

In the Archæological Budget for 1902-03, the undermentioned entries were made under the orders of the Local Government:—

No.	Name of work.	Amount required for maintenance.
1	2	3
		Rs.
1	Repairs to pagodas and <i>nat</i> shrines, Minbu	100
2	Durwans to look after pagodas at Pagan	1,000
3	Mindôn Min's tomb at Mandalay, Bagyidaw's, Bodawpaya's, and Shwe Bo Min's tombs at Amarapura.	250
4	The Mandalay Palace buildings with the exception of the Church, Club, Commissariat Office, Post and Telegraph Offices, some quarters, and Telegraph store-room.	5,000
5	The Queen's <i>kyaung</i> , Mandalay	1,000
6	The <i>pyathats</i> over the walls of Fort Dufferin, Mandalay	2,000
7	Páli stone-shed, Pegu	50
	Total	9,400

At the representation of the Government Archæologist, all these allotments, with the exception of the first, were subsequently re-transferred to the Public Works Department Budget.

Since 1892, the Public Works Department has repaired, at the cost of Rs. 100 a year, the following pagodas and *nat* shrines at Minbu :—

Minbu.

- | | |
|-----------------------------------|---------------------------------------|
| (a) Chanthagyi pagoda ; | (c) Shwetaza pagoda ; |
| (b) Sudaungbyi pagoda ; | (d) Maung Yin Byo <i>nat</i> shrine ; |
| (e) Ywadow Yin <i>nat</i> shrine. | |

As stated above, the maintenance of this work was made over to the Archæological Department in 1902-03. When His Honour the Lieutenant-Governor visited Minbu in July 1902, the local elders prayed that Government might continue to repair these buildings. His Honour decided to continue the annual subvention of Rs. 100 and to leave to the elders to carry out the repairs themselves, provided that public subscriptions were also invited for the purpose. Further, it was laid down as a condition that this amount was not to be spent on gilding or *pwès*, but on the execution of such substantial repairs as would ensure the permanent existence of these buildings, and that proper accounts were kept by the elders. Subscriptions amounting to Rs. 300 and Rs. 50 were collected for the repair of the pagodas and *nat* shrines respectively, and the Government grant was paid, through the Deputy Commissioner, Minbu, to the elders named below :—

Maung Taik Kyi, Maung Sein, Maung Hla Gyaw, Maung Pan Bu, Maung Po Min, and Maung Pan U.

The elders have been able to furnish the history of only one of these buildings, namely, the Chanthagyi pagoda, or the " Shrine of Great Happiness." It was built in 1426, A.D., by Mohnyin Mindaya, King of Ava, in commemoration of his union with Shin Bomè, the favourite queen of his predecessor, who died at Mansettawya, where he had sought an asylum.

In a tropical climate, rank vegetation is one of the chief causes of the decay and destruction of masonry buildings, and the attention of the Archæological Department has been directed to the clearance and removal of such vegetation found growing on pagodas at Tagaung, Pagan, and elsewhere. The Deputy Commissioner, Ruby Mines, has arranged to have jungle cleared at the undermentioned pagodas, at an annual cost of Rs. 240, the expenditure being debited to the Public Works Department :—

Tagaung.

- (a) The Shwezigôn pagoda at Tagaung (Rs. 120) ;
 (b) The Mozudaw pagoda at Maingdaing (Rs. 60) ;
 (c) The Paungdaw-u pagoda at Myadaung (Rs. 60).

The jungle is to be cleared three times a year, namely :—

- (1) in March and April, before the rains begin ;
 (2) in July and August when the rainy season reaches its height ;
 (3) in November and December, when the rains have ceased to fall.

A considerable amount of attention was devoted to the repair of some of the notable pagodas of Pagan. The estimates sanctioned for repairs were—

Pagan.

	Rs.
Ananda pagoda	3,304
Gawdawpalin pagoda	4,496
Thabyinnyu pagoda	6,935
Shwekugyi pagoda	2,305
Manuha temple	4,204
Total	21,244

Up to the end of the official year, the expenditure against the sanctioned estimates was as follows :—

	Rs.
Ananda pagoda	495
Gawdawpalin pagoda	2,000
Thabyinnyu pagoda	3,198
Shwekugyi pagoda	599
Manuha temple	703
Total	6,995

The expenditure of this amount in the Pagan township, where the dry weather crops had withered through want of rain, and where the people were already threatened with scarcity, was gladly welcomed. In some respects, the works served as relief works. Fresh relays of 100 men were employed each day; they received good wages and supplied themselves with sufficient food.

A copy of the report of the Executive Engineer, Meiktila Division, on repairs to the pagodas at Pagan is appended.

In the execution of these repairs, three points press for consideration; the periodical destruction of vegetation; the disposal of rain-water in such a way as to prevent it from soaking into the plaster and brick-work of the buildings; and the restoration of the buildings in a style, which would approximate as near as possible to their original condition. The Archæological Clerk at Pagan has a recipe for the destruction of vegetation, which has been tried with some measure of success. It consists of an application of a mixture, in equal parts, of orpiment and chunam, to the stumps of trees and plants to be destroyed. For the satisfactory disposal of rain-water, the use of glazed drainage-pipes has been suggested. The employment, as far as possible, of local Burmese masons and architects has likewise been recommended.

Of the five buildings repaired by Government at Pagan, the Ananda pagoda is the most interesting. It was built by Kyansittha in 1090 A.D., and contains stone sculpture of exquisite workmanship representing scenes in Gotama Buddha's life, and terracotta tiles representing scenes in the Jatakas or previous existences of Buddha. It enshrines the images of the four Buddhas of the present world-cycle, and also an image of Kyansittha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.

The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198 A.D., in order to commemorate the ceremony of paying homage to the names of his ancestors. Its history is recorded in a stone inscription.

"Thabyinnyu" signifies "omniscience," and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu, in 1144 A.D., after the model of Buddhist temples in Northern India. It has five storeys: the first and second were used as the residence of monks; images were kept on the third; the fourth was used as a library; and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a stupa and vihāra, and its history is recorded on its walls.

The Shwekugyi pagoda was also built by King Alaungsithu in 1141 A.D., after the model of the "Sleeping chamber" of Buddha. Its history is recorded on its walls, and also, in Pāli, on a stone. The lithic inscription is celebrated for the style and elegance of its composition.

The Manuha temple is situated at Myinpagan, which is about 2 miles to the south of Pagan, and a melancholy interest attaches to it. It was built in 1059, A. D., by Manuha, the last of the Talaing Kings, who had been brought captive from Thatôn by King Anawrata, together with his family, treasures, and Buddhist scriptures. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvāna, a fitting symbol for the extinction of the Talaing monarchy.

Tours of the Government Archæologist.

In March 1902, Mandalay was visited in order to report, in consultation with the Executive Engineer, the manner in which His Excellency the Viceroy's orders regarding the conservation of the Palace buildings should be carried out.

In October I was ordered to Maymyo to confer with the Secretary to Government, Public Works Department, and the Superintending Engineers, Mandalay and Chindwin Circles, on the procedure to be adopted in dealing with Archæological matters. The result of the conference was the issue by the Local Government of Public Works Department Circular No. 17 of 1902.

My presence was required at Pagan, in November, to consult with Mr. M. Coode, Superintending Engineer, Chindwin Circle, and Mr. C. E. Housden,

Executive Engineer, Meiktila Division, regarding the repair of the Ananda, Gawdaw-palin, Thabyinnyu, and Shwekugyi pagodas, and the Manuha temple.

In the same month, the Hon'ble Mr. A. T. Arundel, Member of the Government of India, Public Works Department, arrived at Pagan in the course of his inspection tour, and I was asked to show him round. The pagodas under repair were visited; and he was particularly struck with the stone sculpture in the Ananda pagoda. The Branch Archæological Office was likewise visited; and, on seeing a Tamil inscription found at Myinpagān, he suggested the despatch of a rubbing of it, for decipherment, to the Government Epigraphist at Madras. Dr. Hultzsch has kindly furnished me with the following translation and explanatory note, which note, which are of great interest as showing the prevalence of the Vaishnava faith at Pagan in the 13th century A.D.

Translation.

"Hail! Prosperity! (I) have no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions! This (alone) is to be prayed for (and) highly valued by me. In every other birth also let (me) possess unswerving devotion to the pair of Thy lotus-feet!

Hail! Prosperity! Let (this act of) worship prosper! (In) the temple of Nānādesi Vinnagar Alvār at Pakkam *alias* Arivattanapuram, I, Irāyiran Siriyān *alias* Sri-kulase-khara Nambi of Magodayarpattanam, in Mali Mandalam, made a Mandapa, gave a door, and one fixed lamp to burn constantly in this Mandapa. (Let) this prosper!

This meritorious gift (was made by) a native of Malaimandalam."

Explanatory Note.

"The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the 13th century of the Christian era. The Sanskrit verse is taken from the Mukunda Mālā (verse 6) a short poem by the Vaishnava Saint Kulasekhara, who, as shown by Mr. Venkayya, must have lived before the 11th century.

The Tamil passage records gifts by a native of Magodayarpattanam in Malaimandalam, *i.e.*, Cranganore, in Malabar. His name Sri-kulase-khara Nambi, stamps him as a devotee of the Vaishnava Saint, Kulase-khara, from whose Mukunda-mālā the opening verse is derived. The recipient of the gift was the Vishnu temple of Nānādesi-Vinnagar at Pukkam *alias* Arivattanapuram, *i.e.*, Pagan, which, in the Kalyāṇ inscriptions, is styled 'Arimaddanapura *alias* Pugāma.' 'Nānādesi-Vinnagar' means the 'Vishnu Temple of those coming from various countries.' This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula."

In February to March 1903, Bhamo and Mandalay were visited to report on archæological remains. The sites of the old English and Dutch factories at Bhamo were completely covered with jungle, and the Deputy Commissioner suggested that another visit might be paid in April, May, or June. By that time, it was expected that the Subdivisional Officer would have cleared the jungle and framed an estimate for railing in both sites. On the return journey, the ruins of Amarapura were visited in company with Mr. Alleyne Ireland, Commissioner of Chicago University.

Programme of work for 1903-04.

(Now that the appointment of an Architectural Surveyor has been sanctioned, there is every prospect that archæological work will be accelerated in future. I am, however, still somewhat handicapped as I have not been provided with an English copyist. I have had to make private arrangements for copying my voluminous correspondence with the Local Government, and with Civil and Public Works Department Officers all over the Province. If the Phayre Museum is transferred to the Archæological Department in the course of the current year, there will be a marked increase in the amount of clerical work.)

I beg to propose the following programme of work for the ensuing year ending the 31st March 1904:—

- (i) The Architectural Survey of the Palace buildings, Mandalay.
- (ii) The repair and restoration of the Queen's monastery, Mandalay.
- (iii) The equipment of the Museum, Mandalay.
- (iv) The equipment of the Museum, Pagan.
- (v) The preparation of an illustrated article on the Mandalay Palace for incorporation in the Journal of Indian Archæology.
- (vi) The compilation of a register of archæological buildings, whose conservation has been approved by the Local Government.
- (vii) Inspection of, and report on, buildings requiring conservation by Government.
- (viii) The assumption of control of the Phayre Museum in the event of the removal of the "Zoo" from its present location to the Victoria Memorial Park. It is desirable that the collection of exhibits for the Provincial Museum should be proceeded with at once under the supervision of the Museum Committee, which was appointed by the Local Government in 1893, and reconstituted in 1899, with the Government Archæologist as Secretary to that Committee.

ANNEXURE A.

Report by the Executive Engineer, Mandalay Division, on the conservation of the Palace at Mandalay, dated 22nd April 1903.

[Reference—Viceroy's Minute on the Palace Buildings,—dated the 2nd December 1901.]

1. Plan showing existing state of Palace attached.
2. The following unscheduled buildings have been sold by public auction and dismantled, as per plan attached :—
 - (1) Post office.
 - (2) Telegraph office.
 - (3) Forest office.
 - (4 to 7) Four private quarters.
 - (8) Carver's workshop (rebuilt at the carver's cost below the Palace platform).
 - (9) Late Irrigation Superintending Engineer's office.
 - (10) Conservator of Forests' office, Western division.
 - (11) Major-General's quarters.
 - (12 and 13) Elephant sheds.
 - (14) Hlutdaw.
3. The Church (No. 15) has not been removed as the question of the troops remaining in Mandalay is still under consideration and as there is no other place inside the Fort available for holding service.
4. The removal of the Club (No. 16) is held in abeyance for the same reasons as the Church.
5. The whitewash that was smeared over several of the scheduled rooms in the Palace during its occupation as a residence or as offices by the British has been removed except from the Dowager Queen's apartments, which has up to the 16th of March, been used as a Commissariat office. This will be done this year.
6. The three interior rooms have been re-whitewashed.
7. Crimson throne has been replaced behind the throne door, where it stood in King Thibaw's time.
8. The lions that stood on either side of King Thibaw's lion throne have been recovered, re-gilt and replaced. One lion had to be made new as only one could be found in the Palace garden.
9. The panels with glass incrustations have been replaced in their original position with the exception of the Club dining-room panels.
10. All traces of the recent occupation of the rooms in the Palace either as an official residence or as Government offices have been removed, except from the three buildings: Club, Protestant Church, and the Commissariat office.
11. Water tanks have been removed to a safe distance.
12. The vacated scheduled apartments and the gardens are open to the public from end to end, and the Palace is guarded by six durwans with a head durwan over them.
13. All vacated buildings have been dusted and cleaned.
14. The throne in the Hlutdaw or Council chamber has been sent to Calcutta. The building has been dismantled and removed.
15. All grey from outside wall and platform has been removed and the portions thus covered have now been whitewashed.

Note by the Viceroy on Public Buildings (other than the Palace), Mandalay.

1. Most of the *pyathats* over the gateways of the old city wall have been put in thorough repair during the year, only three remain to be done.
Five out of seven new *pyathats* to replace the ones which had disappeared have been built.
2. All dark colour wash on the gateways, curtains masking them, and the bridges across the moat has been removed, and the whole whitewashed.
3. Nothing has been done by this department towards the restoration or repairs to the Queen's monastery up to date.

Note on the Preservation of the Mandalay Palace by Mr. J. BENTON, Officiating Chief Engineer, dated the 6th December 1901.

5. Whitewashing has been removed from all the buildings [paragraph (4) (c) *supra*], except the two internal badly-lighted rooms. Commissariat office has only shifted out very lately so the Dowager Queen's apartments which were occupied by that office remains still to be done. The buildings from which whitewash has been removed have been painted red.
6. See note No. 2 of Viceroy's Minute.
7. The only buildings on the platform now used are—
 - (i) The Upper Burma Club and Church.

- (i) Buildings repaired whenever necessary.
 - (ii) Gilding washed during the year.
 - (iv) All traces of occupation of officers or residences removed from the vacated buildings.
 - (v) Perforated zinc doors behind throne entrances have been repaired.
 - (vi) The only residents on the platform now are those in the Upper Burma Club.
 - (vii) The doors of all the rooms which are gilded are shut from 6 P.M. to 6 A.M. To ensure safety, gates have been put at all stair-cases to the Palace platform and they are locked up from 6 P.M. to 6 A.M.
 - (viii) The necessary conservancy and caretaking establishment is maintained.
 - (ix) The glass panels in the buildings G and I, have been removed to their original position in the glass Palace. The Upper Burma Club has not vacated.
 - (x) The wooden figure of a lion in the garden summer-house has been restored to its original position by the lion throne. The other thrones have been properly placed as regards their position and the position of the umbrella stands beside them.
 - (xi) The masonry pillars outside the peacock throne have been re-erected permanently.
8. (1) Post office removed to the new building constructed below the Palace platform.
- (2) Telegraph office shifted to the building known as *sayat* north of the Commissariat godown in Fort Dufferin.
 - (3) Quarters occupied by P. W. D. subordinates vacated.
 - (4) Office of Deputy Conservator of Forests removed to Maymyo.
 - (5) Still used as a Roman Catholic church. No church built as yet.
 - (6) Northern Shan States Subdivisional office removed to Maymyo.
 - (7) Circuit-rooms vacated, new circuit-house has been built.
 - (8) Carver's shed dismantled and rebuilt below the platform.
9. Buildings mentioned in this paragraph kept in repairs throughout the year.
10. Gardens surrounding the Palace are being maintained; up to February last, they were maintained by the P. W. D., since then they have been handed over to the Cantonment Committee, Mandalay, by orders of the Local Government.
11. See paragraph 1 of Viceroy's note on public buildings (other than the Palace) in Mandalay.

Estimates were sanctioned as follows:—

	Rs.
Construction of new <i>pyathats</i>	...
Repairs to <i>pyathats</i>	43,968
Restoration of Palace buildings	23,000
Expenditure during the year 1902-03 as under—	5,280
New <i>pyathats</i> , five in hand	...
Repairs to <i>pyathats</i> , 37 in number	7,985
Restoration of Palace buildings	17,777
	3,208

ANNEXURE B.

Report on repairs to Pagodas at Pagan.

In September 1902-03 it was decided by the Local Government that some of the pagodas and temples at old Pagan should be repaired and maintained by Government. The pagodas it was finally decided to repair and maintain are—

- | | | |
|-----------------|--|-----------------|
| (1) Ananda, | \| | (3) Thabyinnyu, |
| (2) Gawdapalin, | \| | (4) Shwekugyi, |

and the temples—

- | | | |
|-------------|--|--------------|
| (1) Manuha, | \| | (2) Nanpaya. |
|-------------|--|--------------|

Estimates for repairing the four pagodas and the Manuha temple were prepared and sanctioned during the official year.

The estimated amount of repairs is as under,—

	Rs.
Ananda pagoda	3,304
Gawdawpalin pagoda	4,496
Thabyinnyu pagoda	6,935
Shwekugyi pagoda	2,305
Manuha temple	4,204

and estimate for repairs required to the Nanpaya temple will be made out next official year. These estimates do not provide for putting the pagodas and temples in complete order, this would indeed be impossible except at considerable expense, provision is made in them for removal of bushes, grass, &c., with which the pagodas are overgrown for repair to terrace over roofs with a view to stop leakage and consequent damage to arched roofs, replacing brick-work in arches, where arches are seriously damaged, and repairs to plaster, where this is extensively damaged. The repairs now being carried out are designed to, as far as possible, prevent further decay. The expenditure during the official year against sanctioned estimates above mentioned has been—

	Rs.
(1) Ananda pagoda	495
(2) Gawdawpalin pagoda	2,000
(3) Thabyinnyu pagoda	3,198
(4) Shwekugyi pagoda	599
(5) Manuha temple	703

Endorsement by C. E. HOUSDEN, Esq., Executive Engineer, Meiktila Division,—No. 2225, dated the 18th April 1903.

Copy of the above forwarded to the Government Archæologist, Burma, with reference to his No. 64—6P., dated 24th March 1903.

FORM A.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department.

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
	Mandalay	Mandalay	Mandalay	Civil and ceremonial architecture of the Burmese Kings.	Palace and <i>pyatthats</i> on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859, and was originally built by Shwebomin in 1845. Its architecture is unique and is derived mainly from Nipal and Magadha through Assam and Manipur.
	Do.	Do.	Do.	Tomb	King Mindôn's	King Mindôn died in 1878. He was the 10th of the Alompra dynasty, founded in 1753. Before he died he left instructions that his body should be buried and not cremated, thus violating the time-honoured customs of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace stockade is a fine piece of work in glass mosaic.
	Do.	Amarapura	Amarapura	Do.	King Bodawpaya's.	King Bodawpaya reigned from 1781 to 1819, i.e., for 38 years. His body was burnt on the site of the so-called "tomb" and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
	Do.	Do.	Do.	Do.	King Bagyidaw's.	Bagyidaw was a grandson of Bodawpaya. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
	Do.	Do.	Do.	Do.	King Shwebomin's.	Shwebomin was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
	Do.	Mandalay	Mandalay	Do.	Queen Sinbyumayin's.	Sinbyumayin was the second Queen of Mindôn and mother-in-law of Thebaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
	Do.	Do.	Do.	Do.	Mèdawgyi's	Mèdawgyi was the mother-in-law of Mindôn. She died in 1874.
	Do.	Do.	Do.	Do.	Nanmadawgyi's	Nanmadawgyi was the chief Queen of Mindôn. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace.
	Do.	Do.	Do.	Monastery	Myadaung Kyauung or Queen's monastery.	This monastery was built in 1885 by Supayalat, Queen of King Thebaw. It is a very fine specimen of Burmese architecture, and for that reason, its conservation was ordered by His Excellency the Viceroy in December 1901. The whole of the balcony floors are in a shaky condition, and the building leaks in several places. The <i>pyatthat</i> has a cant to one side, and is said to have been moved out of position by the storm of April 1901. The carved panels on the outside of the balcony are also in need of repair.

FORM A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department—continued.

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
	Shwebo ...	Shwebo ...	Shwebo ...	Tomb ...	King Alaung-paya's	This King's name is also written <i>Alaungpaya</i> . He founded the last dynasty of Burma and reigned from 1753 to 1760. During the invasion of Siam he died at Martaban. His body was carried back to Shwebo and was buried within the city walls. Alaungpaya and Mindôn were the only two Kings of the dynasty whose bodies were not cremated.
	Myingyan	Pagan ...	Pagan ...	Pagoda ...	Annada ...	This pagoda was built by Kyanzittha in 1090 A.D. It contains stone sculpture of exquisite workmanship, representing scenes in Gotama Buddha's life, and terracotta tiles, representing scenes in the Jatakas of previous existences of Buddha. It enshrines the images of the four Buddhas of the present world cycle, and also an image of Kyanzittha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.
	Do. ...	Do. ...	Do. ...	Do. ...	Manuha temple	This temple is situated at Myinpagan, which is about 2 miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings in 1059 A.D. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvâna.
	Do. ...	Do. ...	Do. ...	Do. ...	Gawdawpalin ...	The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198 A.D., in order to commemorate the ceremony of paying homage to the manes of his ancestors. Its history is recorded on a stone inscription.
	Do. ...	Do. ...	Do. ...	Do. ...	Thatbyinnyu ...	"Thatbyinnyu" signifies "Omniscience" and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of temples in Northern India. It has five storeys—the first and second were used as the residence of monks; images were kept on the third; the 4th was used as a library and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a stupa and vihâra, and its history is recorded on its walls.
	Do. ...	Do. ...	Do. ...	Do. ...	Shwegugyi ...	Built by King Alaungsithu in 1141 A.D. after the model of the "sleeping chamber" of Buddha. Its history is recorded on its walls and also, in Pâli, on a stone. The building is celebrated for style and elegance of its composition.

FORM A—concluded.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department—concluded.

Serial No.	District.	Township.	Town or village.	Nature of work.	Names.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
	Minbu	Minbu	Minbu	Pagodas and Nat shrines.	<i>Pagodas.</i> (a) Chanthagyi. (b) Sudaungbyi. (c) Shwetaza. <i>Nat shrines.</i> (a) Maung Yin Byo. (b) Ywadawin.	Since 1892 an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount, supplemented by local subscriptions, will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohnyinmindaya, King of Ava, in 1426, in order to communicate his union with Shin Bomè the beautiful Queen of his predecessor, Kale-Kyedaung-nyo, who had fled to Mansettawya for refuge. The Nat shrines appear to be dedicated to tutelary deities of the pre-Buddhistic type.
	Pegu	Pegu	Pegu	Pāli stone shed.	Kalyāni inscriptions.	The Kalyāni inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. When whole their average dimensions were about 7 feet high, 4 feet 2 inches wide and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the remaining seven is Talaing, being a translation of the Pāli text. These inscriptions were erected by Dhammachetti or Rāmādhpati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a <i>thein</i> or hall for the proper ordination of Buddhist monks in Burma.
	Hanthawaddy.	Syriam	Syriam	Christian church.	Old Portuguese church.	The church was erected in 1749-50 by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdom of Ava and Pegu and Bishop of Massulis: "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows:—Length 81, breadth 31 and height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen who were sent for to construct it was prevented by the war which arose, and the roof was therefore, completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral staircase going up inside the tower."
	Sagaing	Sagaing	Sagaing	Inscription and shelter constructed over it.	Ywataung inscription-shed.	The shed was constructed in 1900 by the Executive Engineer, Shwebo, at the request of the Government Archaeologist, and is situated near the European cemetery at Ywataung. The lettering of the inscription which dates from the 14th century A.D., has been somewhat obliterated.

FORM A—concluded.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department—concluded.

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
1	Minbu	Minbu	Minbu	Pagodas and Nat shrines.	<i>Pagodas.</i> (a) Chanthagyi. (b) Sudaungbyi. (c) Shwetaza. <i>Nat shrines.</i> (a) Maung Yin Byo. (b) Ywadawin.	Since 1892 an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount, supplemented by local subscriptions, will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohnyinmindaya, King of Ava, in 1426, in order to communicate his union with Shin Bomè the beautiful Queen of his predecessor, Kale-Kyedaung-nyo, who had fled to Mansettawya for refuge. The Nat shrines appear to be dedicated to tutelary deities of the pre-Buddhist type.
	Pegu	Pegu	Pegu	Pāli stone shed.	Kalyāni inscriptions.	The Kalyāni inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. When whole their average dimensions were about 7 feet high, 4 feet 2 inches wide and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the remaining seven is Talaing, being a translation of the Pāli text. These inscriptions were erected by Dhammachetti or Rāmādhpati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a <i>thien</i> or hall for the proper ordination of Buddhist monks in Burma.
	Hanthawaddy.	Syriam	Syriam	Christian church.	Old Portuguese church.	The church was erected in 1749-50 by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdom of Ava and Pegu and Bishop of Massulis: "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows:—Length 81, breadth 31 and height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen who were sent for to construct it was prevented by the war which arose, and the roof was therefore completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral staircase going up inside the tower."
	Sagaing	Sagaing	Sagaing	Inscription and shelter constructed over it.	Ywataung inscription-shed.	The shed was constructed in 1900 by the Executive Engineer, Shwebo, at the request of the Government Archaeologist, and is situated near the European cemetery at Ywataung. The lettering of the inscription which dates from the 14th century A.D., has been somewhat obliterated.

REPORT
ON
ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1903-04.



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RESOLUTION
ON THE
REPORT ON ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1903-04.

Extract from the proceedings of the Government of Burma in the Revenue Department,—No. 9A-25, dated the 26th August 1904.

READ—

Report on Archæological Work in Burma for the year 1903-04.

RESOLUTION.—The Report on Archæological Work for the year 1903-04 was received in manuscript from the Government Archæologist on the 31st May 1904. The appendices were found to require some modifications and additions and the publication of the Report has been delayed in consequence. The form in which the report itself has been compiled is not entirely satisfactory. The Government of India in their Resolution No. 26—28-2, dated the 7th July 1903, directed that the Archæological Report for each Province should consist of two Parts. Part I should contain a brief and formal statement showing how the Archæological staff were occupied during the year and the work accomplished; and instructions for the compilation of this Part were given in detail in paragraph 2 of the Resolution. It was desired that Part II of the Report should have a wider scope and should aim at supplying the public and students of Archæology with interesting and readable accounts of the progress of Archæological research in the Province. It should also contain an account of all important discoveries made or information collected and of their bearings on questions of historical research, other than discoveries or researches which have been made the subjects of special contribution to the general Report by the Director-General of Archæology. A draft form of report was prepared on the above lines by the Government Archæologist and was approved by the Local Government. In the present Report the Archæologist has adhered to the headings prescribed, but has not dealt with the different subjects under their appropriate headings. Section II of the first part of the Report, which should deal with tours of Archæological Officers and inspection of buildings and sites, does not give a clear statement of the amount of touring and inspection work done, and it contains much descriptive matter which should more appropriately have found a place in the second part where the information given is singularly meagre. The same criticism applies to a less extent to Section I of the first part. The consequence is that the Report whilst containing much that is of interest, loses considerably in value owing to its faulty arrangement. It is desired that future reports may be compiled more closely in accordance with the Government of India's orders.

2. No additions were made during the year to the list of archæological buildings maintained by Government, as given in Appendix A to the Report. The Government Archæologist has recommended that the further buildings described in Appendix B should be included in the list, but as some of the proposals have not been supported by the local officers, and as there is some doubt whether many of the buildings possess sufficient archæological interest to justify their maintenance by Government, the Lieutenant-Governor has decided, before passing orders, to await a note on the subject which was promised by the Director-General of Archæology after his visit to Burma in January 1904. Compared with other Provinces in India, archæological work in Burma, so far as the preservation of ancient monuments is concerned, should be very simple. The architectural forms are few, numerous specimens of the same type are scattered throughout the country, many of these are cared for with reverence by the people, and of the remainder only a few of the better examples need be chosen for conservation by Government. So

soon as the general principles to be followed have been laid down by the Director-General, a selection of buildings to be preserved can at once be made from the lists that have been prepared, and in the meantime, the Government Archæologist should push forward his enquiries and proposals for other districts of the Province. The Lieutenant-Governor is willing to have initial lists of archæological buildings prepared a second time by district officers if the Archæologist is satisfied that this is necessary. These officers cannot however be expected to possess any intimate knowledge of the comparative value of different buildings from an archæological point of view, and their proposals will need to be supplemented by local investigation and enquiry by the Archæologist, before they can be considered by Government.

3. The expenditure on archæological works, as given in Appendix C to the Report amounted to Rs. 76,572 during the year. The great bulk of this was expended on the construction and repair of the *pyatt hats* (turrets) on the Mandalay Palace (Fort Dufferin) walls, on repairs to the Palace buildings, and on repairs to several pagodas at Pagan. The restoration of the Mandalay Palace and surroundings is now approaching completion and larger funds will be available for work elsewhere.

4. The Lieutenant-Governor approves of the programme of work proposed for the year 1904-05 in Section I of the first part of the Report subject to the following additions. The compilation of lists of buildings to be conserved by Government should not be restricted to Pagan but should also be energetically taken in hand for other parts of the Province. And with reference to item 2 of the programme His Honour thinks that a catalogue might be usefully prepared for the Mandalay, as well as the Pagan museum.

5. The scheme for the grant of archæological scholarships in Burma to which a reference is made in Section I (Part I) of the Report cannot be carried out until provision is made for instruction in the Rangoon College in the A course, which includes Pāli, of the B.A. examination.

6. The Lieutenant-Governor considers that Mr. Taw Sein Ko, the Government Archæologist has done useful work during the year. He has recently been given a clerk to deal with routine correspondence and should now extend his tours of enquiry and inspection to parts of the Province which he has not yet visited.

By order of the Lieutenant-Governor of Burma,

H. THOMPSON,
Offg. Rev. Secy. to Govt. of Burma.

REPORT
OF THE
GOVERNMENT ARCHÆOLOGIST, BURMA,
FOR THE YEAR ENDING 31st MARCH 1904.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

The programme laid down for 1903-04 consisted of 8 items :—

(i) *The Architectural Survey of the Palace buildings, Mandalay.*—As will be seen from Appendix F, nine drawings and thirty-five photographs relating to the Palace were prepared during the year. The Burmese *Pandit*, Maung Than, made a collection of palm-leaf manuscripts from the Bernard Free Library and elsewhere, and compiled notes on the following subjects connected with the Palace :—

- (a) The charms buried in the Palace grounds
- (b) The ceremonies observed on the occasion of selecting a Palace-site.
- (c) The Coronation ceremony of a Burmese King.
- (d) The powers and duties of the Hluttaw or Supreme Council, Byèdaik or Privy Council, etc.
- (e) The Clock Tower.
- (f) The Tooth Relic Tower.
- (g) The Royal Seraglio.
- (h) The nine Thrones of a Burmese King.
- (i) The insignia of Burmese Royalty.
- (j) The marriage ceremonies of a Member of the Burmese Royal Family.
- (k) The funeral ceremonies of a Burmese King.

The architectural survey of the Palace buildings has not proceeded as rapidly as it was expected. The Architectural Surveyor, Babu S. N. Roy, a lower subordinate of the local Public Works Department, is a good draughtsman and photographer, but has received no training in architecture, and his knowledge of English is limited. He is incapable of rendering material assistance in describing the architectural details of buildings. The department is further handicapped by the continued non-employment of an English-speaking clerk, who could, during the prolonged absence of the Archæologist at Mandalay and elsewhere, forward to him his letters, official references, and conduct the routine correspondence of the office.

(ii) *The repair and restoration of the Queen's Monastery, Mandalay.*—This work was carried out under the instructions of His Excellency Lord Curzon issued in December 1901. It was ordered that regilding, at the public expense, should not be attempted, but that, since the building is next to the Palace, the most picturesque in Mandalay, structural repair and the renovation of broken or rotting wood-work should be undertaken on a modest scale. The building is a very fine specimen of Burmese architecture, and was built in 1885, by Supayalat, Queen of King Thibaw. The *pyatthat* was moved out of position by the storm of April 1901. It has now been placed in position, and it has been suggested to the Executive Engineer, Mandalay, that, like the Palace spire, it should be protected by four strong iron chains. The shaky condition of the balcony floors has been rectified by the insertion of new transverse supports and

by renewing parts of the flooring. The leakage in the roof and the *pyatthat* has been repaired; and the carved panels on the balcony, which were broken or rotten, have been renovated. The work of repair and renovation was completed in March 1904, and the cost amounted to Rs. 3,076.

(iii) *The equipment of the Museum, Mandalay.*—It has been decided to locate the Museum in a brick building close to Supayalat's Observatory Tower, which was used as Circuit Rooms. When the year closed, the Public Works Department had not yet completed the necessary petty repairs, which it was asked to carry out. A proposal has been made to vest the control and management of the Museum in a Committee consisting of the following gentlemen:—

The Deputy Commissioner, Mandalay, President; the Cantonment Magistrate, Mandalay; the Executive Engineer, Mandalay, Honorary Secretary; the Government Archæologist; Mr. R. C. J. Swinhoe, Solicitor; Mr. Hirjee, Advocate; and the Shwedaik Atwin Wun, *ex-Burmese Minister*.

The following exhibits will be deposited in the Museum:—

- (a) Plans of the Palace—
 - (i) as it exists now, and
 - (ii) as originally designed by King Mindôn.
- (b) An album containing photographs of archæological buildings and Burmese historical personages.
- (c) A set of six *parabaiks* or native books containing illustrations of the dresses of Burmese Kings and Queens and of the Royal Flotilla.
- (d) Wooden figures of the Burmese King, Queen, Prince, Princess, Minister, Male attendant, Maid of Honour, Military Officer, and Soldier, in their official dresses or uniforms.
- (e) White umbrellas and other insignia of Royalty.
- (f) Court robes of officials and their wives.
- (g) Insignia of official rank.

An expenditure of Rs. 1,650-8-0 has been incurred on the above articles and furniture.

Mr. J. T. Rollo, Superintending Engineer, Mandalay Circle, has in hand the construction of a model of the Palace on a scale of two feet to one inch. It will consist of 140 pieces, and red ochre and Judson's gold dye will be used in colouring and gilding it, instead of the customary lacquer work and gold leaf, which would enhance its cost considerably. The total cost of the model is estimated to be Rs. 3,700. Mr. Rollo's proposal to house it in one of the scheduled buildings known as the Salin Princess' quarters has not met with the approval of the Director-General of Archæology, and the Local Government has called for a detailed plan and estimate for the construction of a separate building for housing the model. It would be well if the architecture of the new building could be in harmony with that of the surrounding structures in the Palace. The house containing the model would form an annexe of the Museum.

(iv) *The equipment of the Museum, Pagan.*—The establishment of a Museum at Pagan was ordered by His Excellency Lord Curzon in December 1901. Some time was taken in preparing suitable plans and estimates. An estimate for Rs. 7,898 was eventually sanctioned, and the building was approaching completion when the year closed. The accommodation provided is for immediate requirements, and the building admits of being extended hereafter as occasion arises. On its southern and western sides a suitable amount of space has been set apart for erecting 57 stone inscriptions found ownerless and shelterless in different parts of the Pagan township, and the Public Works Department will arrange to have them put up on suitable masonry pedestals. As regards the other exhibits, Maung Pe, the Archæological clerk stationed at Pagan, has done excellent work, which elicited the personal commendation of the Director-General of Archæology on the occasion of his visit to Pagan in January 1904. Maung Pe has made a collection of 1,109 articles, of which 32 consist of metallic, 74 of stone, 25 of wooden, 900 of clay, and 78 of glazed enamelled, objects. They date probably from the 12th to the 15th centuries A. D., that is, the period when the empire of Pagan had reached its acme of splendour and magnificence as testified by an outburst of architectural energy. In the collection, it is interesting to note a few figures of the

elephant-headed Ganesha, which bespeak Vaishnava influence, and a Chinese representation of Gautama Buddha, which indicates religious intercourse between Burma and her northern neighbour. It is proposed to have a *catalogue raisonné* compiled of the collection. Maung Pe has also done useful work in other directions. He has deciphered the legends on the terra-cotta tiles of the Shwezigôn, Ananda, Dhammayazika, and Mingalazedi Pagodas, and compiled histories of the following shrines: Shwezigôn, Manuha, Ananda, Shwekugyi, Sulamani, Dhammayangyi, Dhammayazika, and Mingalazedi. As Buddhism is still a living force in Burma, a study of the terra-cotta tiles could be profitably prosecuted here, and the results of the researches would help much in the solution of certain Buddhist problems in India. The histories of the Pagodas will be useful in connection with an archæological survey of Pagan, which may be undertaken hereafter.

(v) *The preparation of an illustrated article on the Mandalay Palace for incorporation in the Journal of Indian Archæology.*

The article was prepared with the assistance of the Executive Engineer, Mandalay Division, and was submitted to the Director-General of Archæology for publication in the Journal.

(vi) *The compilation of a Register of archæological buildings whose conservation has been approved by the Local Government.*

The compilation was held in abeyance because the list of buildings in Form A to be maintained by the Public Works Department was appended to the Resolution on the Archæological Report for 1902-1903, and because, pending the opinion of the Director-General of Archæology, who visited the Province in January 1904, no orders were passed by the Local Government on my later proposals for conservation, which were submitted in Form B, and some of which were adversely criticised by the Deputy Commissioners and Commissioners concerned.

(vii) *Inspection of, and report on, buildings requiring conservation by Government.*

Since framing my programme for 1903-04, instructions were issued by the Local Government, at the instance of the Government of India, prescribing the form and main headings of the Annual Archæological Report. The above item will, therefore, be dealt with in Sections II and III, First Part, of the present Report.

(viii) *The assumption of control of the Phayre Museum in the event of the removal of the "Zoo" from its present location to the Victoria Memorial Park.*

The "Zoo" continues to occupy its present quarters, and it is not known when the Memorial Park will be opened. Meantime, the Phayre Museum remains under the control of the Agri-Horticultural Society. Nor has the question of building a Provincial Museum taken any definite shape. Most probably, its foundations would be laid about three years hence, and the Archæological Department might not then have any voice in its management and control.

At the request of the Superintendent, Gazetteer Revision, Burma, the following work was done:—

- (a) A note on Burmese archæology was compiled.
- (b) The articles on Ava and Pagan written by the Deputy Commissioners of Sagaing and Myingyan respectively, for the new edition of the Imperial Gazetteer of India, were examined and checked in the light of later researches.

For the Archæological Library only one manuscript was acquired, namely, "A native History or Monkish Chronicle of Tagaung." It is a rare work and is a valuable acquisition.

There is not much to record under the head of "Archæological finds." The Executive Engineer, Pegu, forwarded, for examination, two stone implements, which look like pestles, and which, he was told, were used as cannon shot by the Burmese. They could not have been so used, because they are brittle and are incapable of doing much damage to life or property. Nor could they be used as rollers for grinding, because they are porous and are composed of a comparatively soft substance. Their only possible use is, as moulds for Burmese crucibles. The articles were returned to the Executive Engineer. The Deputy

Commissioner, Myingyan, sent, for examination and report, some Chin beads found in an old burial ground at Payagyi village. According to tradition, an ancient Chin city existed in the neighbourhood. These articles, which are of stone, topaz, agate, chalcedony, sapphire, and jade, evidently belonged to the Chins, who have become extinct in the Myingyan district. In the 1st century, A.D., when Pagan was colonised from Prome, Popa was a centre of Chin population, and the Taungthas, a Chin tribe in the Yaw country, still point to Popa as their fatherland, from which they were ousted by the Burmese race. It was suggested to the Deputy Commissioner that all the beads should be acquired by Government for Rs. 77, under the Indian Treasure Trove Act, partly with a view to stimulate the discovery of similar objects in the future, and partly because they are of antiquarian value in that they illustrate the art and refinement of the Chins of a bygone age.

Under the instructions of the Director-General of Archæology a quinquennial report on Burmese archæology was prepared.

My opinion was given on the Ancient Monuments' Preservation Bill, which was passed into law in the course of the year. It is understood that rules under the Act will be framed by the Local Government.

A scheme was recently sanctioned by the Government of India for the grant of two scholarships of the value of Rs. 75 a month each for the training of natives in archæological work in India. Candidates must have passed the B.A. examination of one of the Indian Universities and possess a sound knowledge of either Sanskrit, Persian, or Arabic. It is intended that one scholarship should always be held by a Sanskrit, and the other by a Persian and Arabic, scholar. The scholarships will, in the first instance, be awarded for one year. In the case of promising students they may be extended for a further period of two years, and the amount may be raised to Rs. 100 a month. It was suggested by the Government of India that a similar scheme might be devised for Burma. My opinion was asked for. The great difficulty in this province is the absence of any provision for the teaching of Pāli to candidates reading for the B.A. examination of the Calcutta University. It is not known what steps have been taken by the Local Government towards the formulation of a similar scheme for Burma.

I beg to propose the following programme of work for the ensuing year ending 31st March 1905:—

- (i) The Architectural Survey of the Palace buildings, Mandalay (to be continued).
- (ii) The compilation of a *catalogue raisonné* of the exhibits deposited in the Pagan Museum.
- (iii) In accordance with the instructions issued by the Director-General of Archæology, the compilation, in Form B, of an exhaustive list of all the buildings at Pagan which should be conserved by Government.
- (iv) The preparation of an illustrated article on Burmese Epigraphy for incorporation in "The Journal of Indian Archæology."

SECTION II.

Tours and inspection of buildings and sites.

To the north of the Shwebo Cantonments is the Shwebawgyun Pagoda built by King Naungdawgyi (1760—63, A.D.), the eldest son of Alompra. At each angle of the platform, a small pagoda was built by each of his four Queens. Three of these small pagodas were standing, while the fourth, namely, that at the south-western corner, had been removed bodily at some time or other. In December 1902, the central pagoda and the small one to the south-east were dug into by some Natives of India, and their treasure-chambers were rifled. The thieves were detected and sentenced to imprisonment. As the two smaller pagodas, which were still left intact, occupied an unsafe position, the Burmese elders of Shwebo, headed by Maung Pe, A.T.M., Extra Assistant Commissioner, decided to open them and remove their contents to a place of safety. This was accordingly done, and the articles found in the treasure-chambers were deposited in the Shwetaza Pagoda in Shwebo town. They consist of those possessing a religious interest

and of those to which a considerable historical value is attached. Those falling under the former category were made over to the Pagoda Trustees to be re-enshrined in the central pagoda at Shwebawgyun and in the Myodaung Pagoda, and the rest will be deposited for public exhibition in a special building to be constructed within the precincts of the Shwetaza Pagoda. In April 1903, I visited Shwebo to have photographs taken of these relics and to arrange for their safe custody.

Mr. F. C. Gates, I.C.S., Commissioner, Meiktila Division, wrote to me that a brick structure, which the local people called a Pyu sepulchre, had been lately revealed by a landslide on the bank of the Nyaunggaing chaung in the Yamèthin district, which is about $2\frac{1}{2}$ miles from the Nyaunglun Railway Station, and suggested that I should visit the locality. In June last, I dug on the spot indicated by Mr. Gates, but found nothing. I also dug at another place, which is about 400 feet to the south-east of the landslide. Here, too, no ancient urn was discovered. A huge brick was, however, unearthed, which measured 1 foot $5\frac{1}{2}$ inches in length, $8\frac{1}{4}$ inches in breadth, and $2\frac{1}{2}$ inches in thickness. Not satisfied with the result of my labours, I had a third brick structure dug into at Kulègyin, which is about 3 miles to the north-east of Nyaunglun. Here, too, my efforts were fruitless.

The locality is, however, redolent of traditions regarding the Pyu people; and their sepulchres have apparently been dug into in former days. The Pyu flourished about 2,000 years ago, and treasure hunters have had a long time for carrying on their nefarious work.

The hill ranges near Nyaunglun appear to be the habitat of the remnants of a great many broken tribes, and to present a good field for ethnographic studies. The hills have afforded an asylum to the warring Karens, Taungthus, Shans, Chins, and Burmans.

The country about Yamèthin appears to have been occupied by a succession of races in the following order:—

- (1) The Ba-u, who may be identified with the Taungthus of the present day. The Taungthus of Thatôn call themselves P'a-o or ancient fathers.
- (2) The Pyu, a Shan tribe, which originally came from Ssuch 'uan and Yunnan, and which succumbed to Brahmanical influence at Prome. It shifted its habitat to Pagan in the 1st century A.D. There was a Pyu settlement at Taungdwingyi in the Magwe district in the 5th century B.C., and the earliest Pyu settlers of Yamèthin came, most probably, from Taungdwingyi rather than from Prome or Pagan.
- (3) The modern Shans.
- (4) The Burmans.

I have seen some Pyu urns in the Prome district. They are shaped like the Indian *lotah*, a round earthenware vessel with a small neck. I was informed that each family had a square brick vault of its own, and that the urns were arranged in some order of precedence.

The Local Government's Revenue Department letter No. 905-9A.—23, dated the 31st August 1903, conveyed to me orders that, in cases where my proposals for conservation had not been accepted by the Deputy Commissioners and Commissioners concerned, I should visit the locality and submit further notes after discussion with the Deputy Commissioners. Accordingly, I visited Mandalay in September, and discussed with the Deputy Commissioner the necessity of repairing the Thudama and Patan *sayats* at the foot of the Mandalay hill. My views were accepted, and the fact was reported to the Local Government. In the same neighbourhood, I inspected the Pitakat Taik or State Library, Kyauktawgyi Pagoda, Kuthodaw Pagoda, containing the Buddhist Tripitaka inscribed on 729 stone tablets, and the Sandamani Pagoda, and formulated proposals for their conservation. I also inspected the building in the Palace selected for the Museum, and the *pyatthats* or pavilions on the walls of Fort Dufferin, and invited the attention of the Public Works Department to certain defects in them. At the request of the Executive Engineer, I visited the Protestant Church and School buildings, which were built by King Mindôn in 1869-70, and are now in the occupation of the

S. P. G. Mission at Mandalay, and set on foot an enquiry regarding the question of their ownership, custody, and maintenance.

In December and January, I made an extended tour at Pagan, Seikpyu in the Pakōkku district, Manda'ay, and Tagaung. At Pagan, I met Mr. H. P. Todd-Naylor, I.C.S., C.I.E., Commissioner, Meiktila Division, and he accompanied me in inspecting the Thamiwhet and Hinyathat Ōnhmins, and the Mahabodhi and Mingalazedi Pagodas, and expressed his approval of my proposals for their conservation. The following Pagodas were inspected by me:—Manuha, Thatbyinnyu, Gawdawpalin, Shwekugyi, and Ananda. On the upper storey above the Recumbent Image of the Manuha, I have suggested the substitution of a plain parapet in place of the figure of a Nāga, which is an unauthorised innovation.

At the entrance of the Thatbyinnyu pagoda, the two figures of Nats have been badly restored, notwithstanding the existence of good models in the Ananda, which is close by. I have, therefore, suggested the removal of the restored figures, which are hideous. The images of Buddha have also been renovated most unsatisfactorily. A yellow paint has been used to indicate the colour of the flesh, and the robes have been painted red. The black lines of the eyes, eyebrows, mouth, and nose have been touched up in such a way as to impart a most ludicrous expression to the features, and to alienate feelings of reverence on the part of the Buddhists. I have suggested the removal of the yellow, red and black paint, and the restoration of the images to their original condition. I noticed, with great regret, that whitewash had been applied too indiscriminately throughout the building, and that a number of mural paintings had disappeared under the whitewash.

As regards the Gawdawpalin pagoda, I have suggested to the Executive Engineer, Meiktila, that, when the next annual repairs are undertaken, the slight crack on the western side of the *sikra* should be groined and plastered over, and that a stone slab be placed below the drainage pipe on the second storey.

The Shwekugyi pagoda rests on a high masonry plinth, and its stability depends on the strength of the latter. The attention of the Public Works Department has been invited to this fact, and I have suggested to it the necessity of taking certain special measures for strengthening the plinth.

About half the terra-cotta tiles at the base of the Ananda pagoda were, in 1901, besmeared with black wood oil and then covered with green paint under the direction of the Trustees. The other half of the tiles have been covered with repeated coatings of *chunam* by the successive Burmese Kings who repaired the pagoda. Through exposure to the weather for many generations, and through chemical action, the *chunam* adheres closely to the tiles and cannot be easily removed. In December of the same year, His Excellency Lord Curzon visited the pagoda and ordered the removal of the green paint and the *chunam* from the tiles. In compliance with these orders, various attempts have been made to clean the tiles, but the efforts have not been successful. The green paint could be scraped off, but the black wood oil coating underneath could not be taken off without damaging the original green enamel of the tiles. As regards the *chunam*, it has been rubbed off as far as possible, but the result is not an unqualified success. On the whole, it is evident that all the efforts hitherto made locally to restore the tiles to their original condition have proved futile, and there is no alternative other than to allow them to remain as they are, for the present. These tiles were, however, inspected by the Director-General of Archæology in January last, and he will endeavour to find some suitable chemical process for removing the colouring of these tiles.

The Tangyi Pagoda is situated in the Seikpyu Township of the Pakkōku district. It is opposite Pagan, and is just across the river. It stands on a precipitous hill, which is about 2,000 feet high, and is difficult of ascent. It was built by Nawrata, the hero-King of Pagan, in the eleventh century A.D., and is said to contain a tooth-relic of Gautama Buddha. The preservation of the pagoda is expedient because of its historical associations. It is now in a state of disrepair, and, unless it is put again in a fair condition at an early date, it will probably collapse and become a mass of ruins. At present, there is a slight crack on

the eastern face of the pagoda, which is probably due to the collapse of the hill on that side. There is an intervening space of about nine feet between the base of the pagoda and the precipitous side of the hill, which started giving way in November 1885, just as the British Expedition was on its way to Mandalay. The only possible remedy in saving the pagoda appears to be to prevent the further falling in of the hill-side, and to repair the brick foundation of its platform. The earth-work, brick-work, and stone-facing that will be necessary will probably cost about Rs. 5,000. It, however, appears that the pagoda has an endowment. About 1895, orders were passed by the Local Government directing that sufficient land as would yield an annual rent of Rs. 580 should be set apart for the service of the pagoda. Against this order the villagers of the adjoining villages protested, stating that the whole of the Tangyi Island, and not only a part of it, should be assigned for the purpose. I do not know what final orders were passed in the matter. If the information given me is correct, there should have been accumulating in the Pakôkku district treasury a sum amounting, at least, to Rs. 5,220, which is the income of the pagoda during the last nine years at Rs. 580 a year. If still available, it would be well to utilise the whole amount in undertaking the repairs indicated above. Since December last, I have been in communication with the Commissioner, Minbu, regarding the creation of a trust for the pagoda under the Civil Procedure Code, the assignment to it, after due enquiry, of a definite area of *wuttagan* (endowment) land, the appropriation of the accumulated savings in the Pakôkku Treasury to the service of the pagoda, and its repair in accordance with my suggestions.

I inspected the Royal Tombs and the Tooth-relic Tower in the Mandalay Palace and discovered the existence of the tomb of the Laungshe Queen, mother of Thibaw, which is not yet borne on Form A. The Local Government has been addressed on the subject. At Amarapura are the tombs of Shwebomin, Bagyidaw, and Bodawpaya. The first is a low wooden structure with a corrugated iron roof, and the second and third are elegant masonry structures. I have suggested the construction of a masonry *pyatthat*, costing about Rs. 800, over Shwebomin's grave.

In the Tagaung township of the Ruby Mines district I traversed a distance of nearly 100 miles on foot, by boat, by cart, and on horseback. The Deputy Commissioner has arranged to have jungle cleared at the undermentioned pagodas, at an annual cost of Rs. 240, the expenditure being debited to the Public Works Department:—

- (a) The Shwezigôn Pagoda at Tagaung (Rs. 120).
- (b) The Mosudaung Pagoda at Maingdaing, which is 27 miles from Tagaung (Rs. 60).
- (c) The Faungdaw-u Pagoda at Myadaung (Rs. 60).

I inspected these pagodas and found that the small subsidies given by Government had been largely instrumental in stimulating private effort. The *modus operandi* is as follows. Every year the annual subsidy is handed over by the Township Officer to the Gaingôk, or Bishop, at Tagaung, the thugyi at Maingdaing, and the Gaingôk at Myadaung. The Thugyi keeps the money himself on behalf of the village, while the Gaingôks make it over to trustworthy elders. The jungle is cleared by the villagers themselves as a work of merit, and the money earned by them becomes the nucleus of a fund for repairing the pagodas. Through the influence of the Gaingôk of Tagaung, a sum of Rs. 3,000 has been spent on repairing the Shwezigôn and two other pagodas in the neighbourhood; and, at Maingdaing and Myadaung, steps are being taken to follow the example of Tagaung. I have recommended to the Local Government the inclusion, in Form A, of the three pagodas named above. I also inspected the Shwezadi and Zina-Aunggya Shwebôntha pagodas at Tagaung, and the Gaudama pagoda at Myadaung, and submitted proposals, in Form B, for their conservation.

At page 128, Volume II, Part II, of the Upper Burma Gazetteer, is an account of Maingdaing, an extensive agricultural tract of country, which is 27 miles to the east of Tagaung. It was, at one time, the granary of the upper reaches of the Irrawaddy. A hundred years ago, it had about 42,000 houses, but now, it has only 38. I saw traces of rice fields and orchards, and remains of pagodas

and monasteries, which bespeak the wealth and prosperity of the locality in former days. I inspected a ruined monastery called the Ledatkyang. Four huge brick staircases still remain, and each of the big teak posts measures about 8 feet in circumference. It appears that Maingdaing was completely destroyed in 1808, A.D., in the following circumstances. In that year, King Bodawpaya attacked Siam, was defeated, and had to retreat. His exchequer was empty, and he had no money to pay his troops. He, therefore, authorised his military captains and soldiers to recoup themselves by plundering towns and villages all over his kingdom. As Maingdaing was prosperous in those days they swarmed to it, devastated the villages and decimated the population. As Government possesses in Maingdaing an unexploited mine of wealth, I have made certain suggestions, including that regarding the construction of a light railway from Tagaung to Maingdaing, for its repopulation and rehabilitation in wealth and prosperity.

In January and February 1904, Pegu, Mandalay, Amarapura, Sagaing, Shwebo, and Pagan were visited in company with Mr. J. H. Marshall, Director-General of Archæology in India. It is understood that he will write a comprehensive note on his tour in Burma and forward it to the Local Government for such action as may be necessary. At Pegu the following were inspected: the Kalyani Inscriptions, Shwethayaung Image, Shwedaung Thein, and the Shwehmawdaw Pagoda. Verbal instructions were given for piecing together the broken pieces of the Kalyani inscriptions, the work being supervised by an Archæological Assistant.

At Mandalay, the Palace buildings were inspected. The garrison church has not yet been removed from the Audience Hall. His Excellency Lord Curzon expected that its removal would be effected in the early part of 1903. It is said that the church and the Upper Burma Club will be removed from the Palace about the same time, when the question of locating the headquarters of British troops at Maymyo is finally settled.

The *pyatthat* over the North Main Gate of Fort Dufferin was visited. It has just been restored, and the work appears to be well done. The carving on it is just as good as that of the adjacent existing pavilions. No portion of this and other *pyatthats* will be gilt, as gilding is an expensive luxury. The restoration of seven *pyatthats*, costing Rs. 43,968, and the execution of repairs to 41 others, costing Rs. 23,000 are approaching completion. When the work is finished, the appearance of the walls of Fort Dufferin will approximate as near as possible to that in the Burmese King's time.

The Thudama and Patan *Zayats* were visited on the 23rd January. Mr. Marshall thought that they were fine specimens of Burmese architecture, and that they should be restored and conserved at the public expense, separate barracks being built elsewhere for the sepoys, who now occupied them.

The Pitakat Taik or Library is a masonry building with teak joists. Its restoration will cost about Rs. 7,000, but its architecture or historical associations do not appear to justify such expenditure. Mr. Marshall is of opinion that it will be sufficient if the cost of its initial repairs is limited to Rs. 300, and if Rs. 50 is spent annually on clearing the jungle.

The Sandamani pagoda is practically the tomb of the Heir Apparent of King Mindôn and three other princes, who were murdered in the Myingun rebellion of 1868. It possesses no architectural interest, and, from a strictly archæological point of view, does not deserve to be conserved. Mr. Marshall, however, thinks that it is for the civil authorities to decide whether it should be conserved for political reasons.

The one building in Mandalay, which is comparable to the Queen's Monastery in A Road, and which is even better in some respects, is the Shwe Nandaw *kyauung* near the Atumashi. It was built in 1880 by Queen Sinbyumashin with the materials obtained by dismantling the room in the Palace, where King Mindôn died in 1878. The carvings and pillars in the chapel are exquisite. It is occupied by Buddhist monks, and is kept up by them. It is a question whether some arrangement should not be made with the monks or local elders to conserve such buildings in a systematic manner. The timely patching up of the flooring or roof, earth-oiling the buildings yearly, etc., would obviate much expense and go a long way in preserving them.

The Kuthodaw pagoda contains 729 stone tablets on which the entire Buddhist Canon is inscribed. The building is looked after by local trustees, and is in a fair state of preservation.

Mr. Marshall was much impressed by the fine carvings of the Thudama *kyaung*, which is situated close to the Thudama *Zayat*. He considers that it should be conserved on account of its architecture. A sum of three or four thousand rupees may be profitably spent on the building in earth-oiling it, strengthening its structural supports, setting up its pinnacles, and in replacing some of the carvings, which are missing. The rest of the carvings may be replaced by plain teak boards. Our main object is to preserve such remains of Burmese art as are still left to us.

In North Moat Road there are several *zayats* constructed of wood, whose eaves and gables are ornamented with carvings. They are now in a state of great dilapidation, and Mr. Marshall considers that an attempt should be made to conserve a representative selection of them.

The buildings last inspected at Mandalay were the Queen's Monastery and the Arakan pagoda. The bronze figures in the latter are of great historical and artistic interest. They consist of two figures of men and four figures of elephants. They were removed from Arakan about a hundred years ago, and they appear to have been cast more than 1,000 years ago.

At Amarapura architectural interest is centred in the Sangyaung Monastery consisting of two buildings, which were built about 85 years ago, by Mindon's Chief Queen and her mother. These are older than the *kyaungs* of Mandalay, and the type of their carving is different and bolder. These buildings should be earth-oiled and repaired structurally.

The remains of the Amarapura Palace, built by Bodawpaya, consist of two masonry buildings, one of which is called the Pangôn and the other Shwedaik or Treasury. Both buildings should be conserved.

At Sagaing, three typical pagodas were inspected, namely, the Aungmyelawka, Tupayôn, and Shwemôktaw. The first is built entirely of stone, and is a unique specimen of its kind. It was erected by Bodawpaya after the model of the Shwezigôn Pagoda at Pagan on the site, where he lived before he became king. It has five pairs of leogryphs, and is considered by successive Burmese kings to be a good model after which later pagodas should be built. It possesses endowments and is being looked after by trustees. No State interference appears to be necessary in the conservation of this pagoda.

The Tupayôn is a pagoda of a very rare type in Burma. It is built of brick and mortar and its ornamentation is very simple. Its three circular terraces faced by bands are adorned with niches. It is of great architectural interest, inasmuch as it represents a phase in the development of the Burmese pagoda, and it is certainly worthy of conservation, together with the two inscriptions which are lying shelterless in its vicinity.

The Shwemôktaw Pagoda is said to have been renovated many times and to have many outer coverings. According to tradition, it was originally built by Asoka in the 3rd century B.C. It has just been repaired by the Hlethin Atwin Wun, an *ex*-Minister of the late Burmese Government, who, in July last, had a lithic record made of his meritorious deed.

Only two pagodas were visited at Shwebo, namely, the Myodaung and Shwetaza. The former was built by Alompra in 1757 A.D., and the value of the relics enshrined in it is estimated at about one crore of rupees. It was recently renovated, and Maung Pe, A.T.M., Subdivisional Officer, placed a *ti* on it. The walls of the pagoda are in ruins, and the trustees say that to repair them would cost about Rs. 4,500. No historical or architectural interest attaches to the building, and, in the opinion of the Director-General of Archaeology, it is scarcely justifiable to give a Government subsidy for repairing the walls.

The relics, which were unearthed, in December 1902, in the Shwebawgyun Pagoda, are now in the Shwetaza Pagoda. It is proposed to build a museum within the precincts of the pagoda for their exhibition. The collection contains many objects of antiquarian interest, and duplicates of them should be secured for the Mandalay, Rangoon, and Indian Museums.

Pagan was visited last. The Shwezigôn Pagoda is one of the holiest shrines in Upper Burma. It has endowments, and its affairs are managed by trustees appointed under the Civil Procedure Code. The central pagoda is in a very good state of preservation, but the out-buildings, approaches, etc., are in a ruinous condition. The annual income of the pagoda is about Rs. 3,000 which just balances the expenditure. The platform should be cleared of all *débris* and the unsightly and ruinous out-buildings should be dismantled. The brick causeways leading to the pagoda should be thoroughly repaired. The trustees say that they cannot afford to carry out these works, and it is a question whether the Local Government should not help them. Mr. Marshall suggests that they should apply to Government, through the Government Archæologist, for financial assistance, and that their application should be favourably considered.

The green terra-cotta tiles in the Ananda Pagoda are of great archæological interest. There are about 1,500 of them adorning the four terraces of the building. They illustrate scenes in the life of Gautama Buddha and in the Jataka stories. The tiles should be photographed separately and an attempt should be made to identify the Jataka stories with the help of the legends on the tiles. Such an identification would be highly appreciated by Oriental scholars in Europe. Next to the tiles in antiquarian value are the stone figures depicting scenes in the life of Gautama Buddha. Burma still possesses both the records and traditions of Buddhism, and some of the archæological problems awaiting solution in India could only be solved by a close study of the Ananda and its valuable contents.

The Nanpaya (No. 13 in Form B) is an interesting building constructed of brick and stone. Mr. Marshall considers that it is scarcely necessary to attempt its restoration, but that such conservation works should be undertaken as would arrest its further decay.

The Nagayôn (No. 14) is said to be the model of the Ananda Pagoda. There are two walls, an inner and outer. The Director-General thinks that only the inner wall should be repaired, and that the work may be held in abeyance till the necessary repairs to the pagoda itself have been executed.

The Sulamani Pagoda (No. 15) is a fine building which will absorb much expenditure. It would be well if such expenditure could be spread over a number of years. Mr. Marshall would suggest that conservation rather than restoration should be attempted.

The Dhammayangyi is the biggest building at Pagan. About 200 years ago, a *pôngyi*, who was an alchemist, bricked up the main and intermediate entrances to the Central Chamber, and it is said that he succeeded in transmuting the baser metals into gold. Heaps of ashes from his forge are still pointed out in the corridors, and small grains of gold could still be recovered by washing them. It would be well if one of the intermediate entrances to the Central Chamber could be opened in order to see what its contents are. The work will have to be supervised by the Government Archæologist himself. Here also restoration should be avoided, and conservation should be restricted to the main building and the platform on which it stands.

The Thatbyinnyu Pagoda is already in Form A. It has just been repaired by the Public Works Department. The wall is in a ruinous condition, and should be repaired as it forms an integral part of the building.

The small pagoda called Ngakywè Nadaung, for want of a better name, is an interesting building. Its elongated bulbous shape bespeaks its antiquity, and it is entirely covered with green glazed tiles. This building should be conserved by strengthening the base with brickwork and by filling in the crevices. The pagoda should be made water-tight, and all the tile work should be preserved by patching it up with red plaster. There is a niche on the northern face which should be repaired.

The Pato-thamya Pagoda is said to have been built before the Ananda, *i.e.*, before the influence of the Southern School of Buddhism had reached Pagan. A considerable historical interest, therefore, attaches to it, and its conservation is expedient.

The Mingalazedi is a bell-shaped, cylindrical building, whose three terraces are adorned with terra-cotta tiles. Its walls are built of bricks, on which lines of Pali verses setting forth the history of the pagoda are inscribed. The tiles should be photographed and published, and an attempt should be made to recover a connected history of the building from the bricks. The pagoda should be conserved, and the work should be done under the supervision of the Archæological Department, as some knowledge of technique is required.

On the lower terrace of the Somyi Pagoda are many tiles, some of which have fallen out of the panels. These and others from pagodas in an advanced state of decay should be recovered for preservation in the Pagan Museum. It would be well if exchanges of tiles could be effected between the Burmese and Indian museums.

There is a small pagoda called Petleikpaya at Thiripyitsaya, which is some four miles to the south of Pagan. Around it are arranged small earthenware tiles which should be removed to the Pagan Museum, and the pagoda itself should be conserved.

The foundations of the Lawkananda Pagoda are threatened on the river face. The Director-General agrees that it should be conserved. It is, however, for the Public Works Department to say whether the brick embankment on the river face could be strengthened at a moderate cost, say, of Rs. 1,500.

The Mahabodhi is a pagoda of unique shape in Burma. It is said to be built on the model of the temple at Buddha Gaya. The pagoda should be conserved.

The Bupaya or Pumpkin Pagoda is in a fair state of preservation. For the present, no expenditure of public money is required in maintaining it. It has, however, neither funds nor trustees, and it would be well to have it entered in Form A.

Mr. Marshall had no time to see the Dhamayazika Pagoda and other buildings at Pagan, which had been entered in Form B, and he was unable to offer any expression of opinion on the question of their conservation.

In March 1904, I made a minute inspection of the Palace, Queen's Monastery, and the *pyatthats* on the walls of Fort Dufferin, and submitted a copy of my Inspection Note to the Local Government for the favour of issuing such orders in the Public Works Department as might be deemed to be necessary. In the conservation of these buildings it appears to me that the following three principles should be observed:—

- (i) They should be made water-tight as far as possible, resorting, wherever necessary, to the expedients employed by the Burmese Government, namely, making use of wood-oil paste, *māgyi*, or water-proof *puttee*, etc.
- (ii) All risks from fire should be prevented by the prohibition of any combustible matter being placed in their vicinity.
- (iii) The pillars supporting these buildings should be preserved by strengthening their foundations with cross-braces, and with masonry floors provided with drains for carrying off rain-water.

The Palace spire slants considerably to the north-west, disturbing the position of some of the lower multiple roofs and causing some of the pillars to sink into the ground. As strong winds prevail at Mandalay generally in April, I wrote urgently to the Executive Engineer asking him to have the spire straightened and made water-tight, and to have the sunken pillars raised.

The new carved figures in the Queen's Monastery do not resemble the original ones. The latter are larger in size and bolder in workmanship. In future repairs, care should be taken that the renovated figures and carvings approximate as closely as possible to the original ones.

At one time, the *pyatthat* slanted slightly to one side. It has now been straightened, and its leakage has been repaired with glazier's white *putty*. The next rains will show whether the work has been efficiently done. It has been pointed out to me that a cone of corrugated iron should be inserted above the ceiling whereby rain-water could be drained off. I have suggested to the Ex-

Executive Engineer that the *pyatthat* should be protected by four iron chains attached to the ground-floor, like the Palace spire over the Audience Hall.

The prescribed number of *pyatthats* on the walls of Fort Dufferin is 48, which is made up as follows:—

At the corners	...	...	...	...	...	4
Over the gateways	...	...	...	...	...	12
Intermediate between the above	...	...	...	...	...	32
Total						48

Petty repairs have been executed to 41 *pyatthats*; and seven new ones were constructed, namely, one at the south-eastern corner, one over the Lethein Gateway on the northern face of the Fort, one over the Tinsah Gateway on the western face, and four intermediate *pyatthats* on the northern face.

All the 41 *pyatthats* leak, and much of their wood-work is rotten because of the percolation of rain-water. I have suggested to the Executive Engineer, Mandalay Division, that they should all be made water-tight before the rains begin in May next, by coating the crevices on the multiple roofs with Burmese putty, called *mdgyi*. This substance was invariably used for such purpose in the Burmese King's time, and the buildings were well preserved. Since the British annexation in 1886, it has apparently gone out of use to the great injury of the *pyatthats*. A considerable risk from fire arises from the heaps of dried palmyra leaves, millet stalks, etc., stacked between the Alawi and Setshin Gates by regimental followers, apparently for use as fuel. These unsightly heaps of inflammable matter should be removed at once from their present location.

I have also suggested to the Executive Engineer that the crevices on the multiple roofs of the seven new *pyatthats* should have a coating of the *mdgyi* putty, so as to preserve the wood-work for many years. I have recommended that, as an experiment, these new buildings should be further protected by a preservative called the "Atlas Preservative," of which Messrs. Finlay, Fleming and Company of Rangoon are the Agents.

In paragraph 4 of the Resolution on my Report for 1902-03, His Honour the Lieutenant-Governor remarks: "It does not, however, appear that anything has been spent upon the repair of the Royal tombs at Mandalay and Amarapura, and the Lieutenant-Governor would have been glad to learn the present condition of all the monuments entered in the list (Form A). This information should be given in the next report."

In the course of the year I inspected all the Royal tombs at Mandalay, Amarapura, and Shwebo, and made certain suggestions about their conservation. The Executive Engineer, Mandalay Division, writes:—

"The tombs of Bodaw-paya, Bagyidaw, and Shwebomin are not in good repair, and are overgrown with jungle; plastering and white-washing are required. The tombs in Mandalay are in good condition and little or no repairs are required. An estimate will be prepared and submitted for all necessary repairs to the tombs.

Attached is a statement as called for, showing expenditure on them as far as can be traced in the records of this office."

Statement showing the expenditure on the Royal tombs at Mandalay and Amarapura.

Year.	Shwebo-min's tomb.	Bagyidaw's tomb.	Bodaw-paya's tomb.	Mindôn Min's tomb.	Mêdaw-gyi's tomb.	Nanma-dawgyi's tomb.	Sinbyu-mashin's tomb.
1	2	3	4	5	6	7	8
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1897-98	385	...	...	...	...	...	...
1898-99	46	45	45	4,633	690	690	...
1899-00	45	46	46	247	...	...	...
1900-01	50	47	50	100	...	...	...
1901-02	18	80	7	41	...	...	...
1902-03	...	...	...	...	...	...	...
Total	544	218	148	5,021	690	690	...

NOTE.—In addition to the above expenditure on the tombs of Mindôn Min, Mêdawgyi, and Nanma-dawgyi, Rs. 5,436 was spent on gold-leafing as per estimate No. 139 of 1900-01.

In 1898, a wooden *pyatthat* was erected over Alaungpaya's tomb at Shwebo, and a marble tomb-stone with the following inscription, in English and Burmese, was laid on the tomb :

"In memory of the Burmese King Alaungpaya, who founded the first dynasty that ruled the whole of Burma.

Died in the eighth year of his reign during an invasion of Siam in A.D. 1761, aged 46 years. His remains were brought back to his capital at Shwebo for interment."

မြန်မာပြည် အသုံးကို ထိန်းရှုံးချုပ်ကိုင်မှုသည် ထူးဆောင်ဆက်ခံအပေါင်းတို့တွင် ထက်မြန်သော ထီးနန်းတက်မိတ်ထူးစံတော်မူသည့်အထောင်းခင်းတရားကြီးသည်။ ထီးအယားပြည်သို့တက်တော်မူရာ သတ္တရာဝင် ၁၁၂၂ ခုထက်တော် ၄၆ နှစ်၊ နန်းစံ ၈ နှစ်ပြောက်တွင် နတ်ရွာတော်မူရာ ရတနာတိန်ပြည်ရှိ မြို့သို့အထောင်းတော်ကို ထင်ဆောင်သင်္ကြန်တော်မူရာ သင်းမျိုးတော်ကျိဒတ်သားတားသည့်နေရာဖြစ်သည်။

The cost of the whole work was Rs. 833. No repairs have been executed to the building since 1898.

It is interesting to find a contemporary account of Alaungpaya's death and cremation at pages 361-2 of Dalrymple's Oriental Repertory, Volume I. In 1760 Captain Alves reported as follows to Governor Pigot at Madras :

"When I was at Kiowk Kiow (Kyaukchaung), I heard a report of the Buragmah (Burma) King being dead, and of his eldest son having taken the Government of the kingdom on him, and that he had sent for all the great men in his kingdom to come to Muxaboee (Mòksobo), his capital, and swear allegiance to him ; on enquiring of Antony he told me he believed it to be true, for that the Buragmah (Burma) King on his expedition to Siam, which place he had been before sometime, was obliged to raise the siege on account of a fever and flux he had himself, as likewise one half of his forces, and return home ; but he had no other authority for anything he said than common report.

He then told me that the late King died on his return from Siam, about the middle of May ;

however, the Generals that kept with the main body of the army kept the King's death private as long as possible, and sent notice of his death to his eldest son, whom they proclaimed king, and sent his father's body with great pomp to Muxaboee (Mòksobo), where it was burned."

The above extracts clearly show that Alaungpaya's body was not buried, but burnt on the site now marked by a *pyatthat* and tomb-stone. The entry in the "Remarks column" of Form A requires correction.

The Pagodas and Nat shrines at Minbu were inspected by my clerk, Maung Pe, who is stationed at Pagan. He reports that they are in good condition, that the local elders, who are in charge, have spent Rs. 561-5-3 on them and suggests that the elders should be appointed trustees under the Civil Procedure Code. The Deputy Commissioner has accordingly been addressed on the subject.

The Pali stone-shed containing the Kalyani inscriptions at Pegu was inspected in January 1904 in company with the Director-General of Archæology and was found to be in good condition.

I visited the old Portuguese Church at Syriam in November 1903. I found trees growing on the top of the walls and within the walled enclosure. I have suggested to the Public Works Department the destruction of these trees and the prevention of their subsequent growth by the use of sulphuric acid and scrub eradicator, which are to be poured into the holes drilled into their stumps. Any attempt to restore or renovate the building will not be possible ; but every effort should be made to keep it standing as long as possible. The workmanship is exceedingly good, and there is no reason why the walls should not last long. In order to preserve them two things are necessary :

- (a) the periodical destruction of vegetation found growing on them ;
- (b) the prevention of rain-water from entering the cracks and fissures. The existing cracks should be filled up and plastered with cement, and the further decay and crumbling of the arches should be prevented by the insertion of bricks covered with cement plaster. The lower

portion of the walls touching the ground should also be strengthened by means of brick, mortar, and cement. It is understood that an estimate is under preparation for necessary repairs to the old Portuguese Church, and that the repairs will be executed in the course of the current year.

The Inscription shed at Ywataung is close to the Railway line, and is in good condition.

SECTION III.

Recommendations made during the year for conservation or excavation.

The inclusion of seven buildings in Form A was recommended, namely, two each at Pagan and Mandalay, and three in the Tagaung township of the Ruby Mines district. Of the two buildings at Pagan, the Bupaya Pagoda requires no repairs for the present; but petty repairs will have to be done to the Bidagat Taik or Library. At Mandalay, the Kuthodaw Pagoda contains an authorised version on stone of the Buddhist Tripitaka. The Lieutenant-Governor does not however think it desirable that it should be included in Form A because it is being maintained in good order under its present management; but His Honour desires that it should be periodically inspected and reported upon by the Archæological Department. At Tagaung, the efforts of the Public Works Department are to be restricted to the disbursement of fixed annual grants for the clearance of jungle on the platforms of the Shwezigôn, Mosudaung, and Paungdaw-u Pagodas.

My recommendations for conservation in Form B are embodied in Appendix B, and relate to 32 buildings and sites situated in the Bhamo, Ruby Mines, Shwebo, Sagaing, Mandalay, and Myingyan districts. It is understood that the Local Government will pass orders on them on the receipt of a report from the Director-General of Archæology who visited Burma in January 1904.

There were no proposals made for the excavation of historic sites.

SECTION IV.

Progress made in the preparation of the Provincial list of ancient remains.

In 1883, under the orders of the Government of India, lists of archæological remains in Lower Burma were called for from District Officers; and the late Dr. Forchhammer, who was then Government Archæologist, was asked to make a selection from them of such monuments as were, in his opinion, worthy of repairs or conservation. Before his death in 1890, he had revised the list for the Arakan Division only. It was printed, but no further action has yet been taken on it by the Local Government.

It may be noted that the revision of the list for Arakan took about seven years, and that the number of monuments, which was put down as 11 by the District Officers, was increased to 66 by Dr. Forchhammer.

Further, the list furnished for Pegu (pages 25—28, "List of objects of antiquarian and archæological interest in Lower Burma") is notably incomplete, as it omits the Kalyani Inscriptions, the Kalyani Ordination Hall, and the Shwethayaung Recumbent Image, which are, next to the Shwehmawdaw Pagoda, the most celebrated in that locality.

In view of the deputation of Dr. Führer, in 1894, to report on archæological remains in Burma, the Deputy Commissioners of Upper Burma were asked to furnish preliminary lists of monuments in their districts, which were printed. These lists are as defective and incomplete as those furnished for Lower Burma. In the Mandalay district (pages 1—2, "List of objects of antiquarian and archæological interest in Upper Burma") mention is made of only nine buildings of archæological interest, and finely carved wooden buildings like the Queen's Monastery and the Patan and Thudama *sayats* in Mandalay town, and similar buildings in Amarapura are utterly ignored. The list for Pagan (page 9—11) is very incomplete. The Shwekugyi Pagoda now borne on the A list and the Nagayôn Pagoda on the B list are not included. The most incomplete list, however, is that furnished for Sagaing: such celebrated pagodas as the Aungmyelawka, Tupayôn, and Shwemôktaw, have been omitted.

Owing to the omission of important monuments in these preliminary lists, and the insufficiency of information afforded by them, the question arises as to whether fresh lists, with the exception of those for Arakan, should be called for, again, from district officers both in Upper and Lower Burma. The Director-General of Archæology is inclined to answer the question in the affirmative, as he considers that much time, trouble, and expense would be saved by following this course. The area to be traversed is extensive, and the time consumed in collecting information will be prolonged, and it is not expedient that the energies of the small staff of the Archæological Department should be devoted to such work, which could be more satisfactorily and economically performed by the local officials. Expert knowledge is not essential in the preparation of the lists. All notable pagodas, Ordination Halls, Monasteries, *Zayats*, caves, inscriptions, etc., possessing any historical, architectural, or archæological interest, are generally well-known to the people of each locality, and village headmen and Myoöks will have no difficulty in listing them. And all that the Deputy Commissioners would have to do is to forward direct to the Government Archæologist the lists as they are prepared by Sub-divisional and Township Officers and village headmen, or, in some cases, after being revised by them by the light of the information that may be at their disposal. The lists will be in Burmese, and they need not be translated into English or condensed into a literary form in the district offices. This will be done by the Archæological Department.

The department was created in 1899, and, so far, only four districts, namely, the Ruby Mines, Shwebo, Mandalay, and Myingyan, have been partially explored. Unless efficient and prompt assistance is rendered by the district officials in the manner indicated above, the preparation, by the Archæological Department in accordance with the provisions of Public Works Department Circular No. 17 of 1902, of a list of representative monuments, that would reflect the history, architecture, and religion of the country, must be necessarily slow and unsatisfactory, and the work of restoration and conservation, which is placed in the forefront of the duties of the department, cannot be proceeded with with any degree of promptitude or satisfaction.

The only lists of antiquarian remains that have been prepared, are the appendices A and B attached to the present report.

SECTION V.

Accounts of detailed surveys and excavations.—No detailed surveys were undertaken. One pagoda was excavated under the personal supervision of Mr. Marshall, Director-General of Archæology, and the following is a detailed account of its excavation.

There is a brick mound in Taungbi village, Pagan township, which is said to be the remains of an ancient pagoda. Its history has been utterly forgotten by the villagers, and they only remember that its name is "Sudaungbye." There are many ruined pagodas of this description in the neighbourhood; and it was deemed expedient by the Director-General of Archæology to excavate the "Sudaungbye" in order to ascertain its internal structure and contents.

A vertical passage was dug in the centre of the mound, and bricks measuring $16'' \times 8'' \times 2''$ each were removed. Nothing was found till a depth of 9 feet and 8 inches was reached. A smooth slab of stone measuring 4 feet and 2 inches square, and 8 inches thick, was found on the ground level, and immediately below it was discovered a small brick cubical chamber measuring $3\frac{1}{2}' \times 3\frac{1}{2}' \times 3\frac{1}{2}'$. This is the relic-chamber, in which valuable articles and sacred objects of worship are generally enshrined. It appears to have been rifled before, because, in it, were found a quantity of loose earth and a number of votive tablets of baked clay lying about in confusion, and also because the existence of a hole on its southern face testifies to its having been broken into. The tablets are of three sizes: small, medium, and large. On them, Gautama Buddha is represented as sitting cross-legged in what appears to be the Temple at Buddha Gaya, and there is a Sanskrit legend under the figure. The features of the Buddha are decidedly Indian, and the legend apparently refers to some well-known Bud-

dhist formula, like "Ye dhammā hetu pabhavā * * ." In all, 153 small, 97 medium, and 10 large tablets were found. Two specimens of each kind were forwarded to the Director-General of Archæology with a suggestion that they might be submitted either to Dr. Vogel of Lahore or Mr. Bloch of Bengal for examination and report. The remaining tablets were sent to the Archæological Clerk for deposit in the Pagan Museum.

In the Burmese King's time, the people, in the absence of banks, used to bury their money and treasure underground, and, as stated above, to enshrine valuable articles in the relic-chambers of pagodas. Whenever a rebellion or war broke out, pagodas were broken into, and efforts were made to find buried treasure on the sites of towns and villages. During the devastating wars, which broke out between the Burmans of Ava and the Talaings of Pegu in the 15th—18th centuries, many of the pagodas of Pagan, were, no doubt, subjected to spoliation, and the Sudaungbye Pagoda of Taungbi village could not have escaped from the general calamity.

As the excavated pagoda will be of some interest to visitors to Pagan, it has been decided not to replace the brick-work; and, in order to prevent children and cattle from falling in, the vertical passage has been bricked up with a low parapet, and a wooden trellis-work frame has been placed on the top of the opening.

On further excavating the earth round the mound down to the natural ground level, it was found that the plinth measures 18 feet square, and that it is fringed with a double layer of flat bricks showing traces of a cornice and moulding.

All that remains of the Sudaungbye Pagoda is now a mound six feet high: its shape or architecture must be left to conjecture. Its plan in three sections and two photographs were prepared.

SECTION VI.

Account of conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

The conservation works carried out during the year were mainly in respect of the buildings already borne on Form A (*vide* statement appended to the Resolution on my Report for 1902-03). As stated in the penultimate paragraph of section III, the consideration of my recommendations for conservation in Form B was held in abeyance, pending the receipt of a report from the Director-General of Archæology.

The following are the reports on conservation works furnished by the Executive Engineers of the Shwebo, Mandalay, and Meiktila Divisions:—

From J. F. Hewitt, Esq., Officiating Executive Engineer, Shwebo Division, to the Government Archæologist, Burma,—No. 2182, dated the 25th April 1904.

With reference to your letter No. 437, dated the 10th November 1903, I have the honour to reply to your letter *seriatim*:—

(1) No restoration work was carried out by the P. W. D. to any Archæological buildings either in the Sagaing, Shwebo or Katha districts.

(2) No estimates were sanctioned for conserving Archæological buildings either in the Sagaing, Shwebo, or Katha districts during the year 1903-04.

(3) No expenditure was incurred up to 31st March 1904.

Buildings to be conserved are as follows:—

(1) Shwebo: Tomb of King Alaungpaya.

(2) Sagaing: Ywataung inscription-shed.

From O. F. L. W. CUPPER, Esq., A.M.I.C.E., Executive Engineer, Mandalay Division, to the Government Archæologist, Burma,—No. 2197, dated the 13th May 1904.

Progress report on the Archæological buildings in the Mandalay Division during 1903-04.

1. The work of completing the construction of *pyatthats* over the gates and on the walls of Fort Dufferin has been concluded at a total cost of Rs. 43,973. The expenditure during the year has been Rs. 35,988. A grant of Rs. 15,000 was made during the year by the Government of India, Revenue and Agricultural Department, from Imperial Funds towards this work.

2. A sum of only Rs. 502 has been spent on the Restoration of the Palace, the balance of the estimated amount now available, namely, Rs. 1,570 cannot be spent until the Upper Burma Club vacates the palace, which is dependent on the Garrison church being accommodated elsewhere.

3. All the *pyatthats* on the walls of the Fort have been put in good repair at a total cost of Rs. 22,206, the amount spent during the year was Rs. 4,981.

4. The Palace buildings have been kept in good repair, wood-work oiled where necessary, and interior portion coloured as nearly as possible to resemble the old original *Hinthabada*. Rs. 5,468 has been spent on these repairs.

5. The old original *pyatthats* on the walls have been repaired at a cost of Rs. 1,481.

6. An estimate was sanctioned for carrying out certain absolutely necessary repairs to the Queen's Monastery, A Road, Mandalay. The amount spent, Rs. 3,076, was only sufficient to renew portions of the flooring, straighten the *ti*, and repair some of the hand railing.

The amount expended will, however, go some way towards preventing it falling to pieces.

7. A sum of Rs. 240 has been spent in clearing jungle around the pagodas at Tagaung. This money has been distributed by the Deputy Commissioner for work done.

8. The only other work on which money has been spent from an archæological point of view has been Rs. 233 on making specimen models of certain buildings in the palace to a scale of 2 feet-1-inch with a view to the whole palace being thus reproduced and preserved. Beyond the Local Government having approved of the model being made on that scale and of it being housed in a separate and distinct building in keeping with other Palace buildings, no further progress has been made during the year.

A design and estimate are, at present, under preparation.

From J. V. GRIFFIN, Esq., Executive Engineer, Meiktila Division, to the Government Archæologist, Burma,
—No. 3341, dated the 9th May 1904.

Report on work done at Pagan during 1903-04.

During the year a further expenditure of Rs. 20,000 was incurred on repairs to old Pagodas at Pagan, being works of archæological interest.

2. Repairs to the following:—

Manuha Paya,
Gawdawpalin Paya,

Thatbyinnyu Paya,
Shwekugyi Paya,

Ananda Paya,

were completed in accordance with sanctioned estimates and estimates were put in hand for five others.

3. The aim has been to arrest further decay rather than to restore the buildings and the work done, therefore, possesses no features of architectural interest, but consists simply of uprooting jungle, making roofs water-tight, repairing cracked arches, and petty repairs to floors where they were in very bad condition.

4. An expenditure of Rs. 5,000 was also incurred on the construction of a Museum which was about half completed. It is a brick building of plain design arranged with a view to subsequent extension.

SECTION VII.

Notice of subordinates and their work, and of changes in personnel ... ..	18

Maung Than and Maung Pe, who are my Head and Second Clerks, are Burmese scholars of some reputation. They have done good and useful work. My third writer, Maung Myè, has displayed commendable zeal and energy in the discharge of his duties; and, as a reward for his good service, his name has been registered for a Myoòkship. Babu S. N. Roy, Architectural Surveyor, has also done good work, and I have recommended that his term of deputation may be extended for another year. There were no changes in *personnel*.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

As will be seen from the Reports of the Executive Engineers in Section VI (First Part), the conservation works carried out were chiefly minor structural or petty repairs, of which a full account is scarcely necessary. Two *pyatthats* over gateways, four small intermediate ones, and one corner *pyatthat* on the walls of Fort Dufferin, Mandalay, were constructed on the model of the existing ones, at a total cost of Rs. 43,973, in place of the *pyatthats*, which had disappeared. With the exception of the excavation of the Sudaungbye Pagoda at Pagan, of which a full report is given in Section V (First Part), there were no excavations or fresh discoveries to report.

SECTION II.

The epigraphical, numismatic, exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report).

A special report on the "Conservation of the Mandalay Palace" was contributed to the General Archæological Report. There is nothing else to record under this section.

APPENDICES.

APPENDIX A.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department.

District.	Town or village.	Building.	Remarks by Government Archaeologist.
1	2	3	4
Mandalay	Mandalay	The palace and <i>pyathats</i> on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859, and was originally built by Shwebomin in 1845. Its architecture is unique and is derived mainly from Nipal and Magadha through Assam and Manipur.
	do	Tomb of King Mindôn	King Mindôn died in 1878. He was the 10th of the Alompra dynasty, founded in 1753. Before he died he left instructions that his body should be buried and not cremated, thus violating the time-honoured customs of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace stockade is a fine piece of work in glass mosaic.
	Amarapura	Tomb of King Bodawpaya.	King Bodawpaya reigned from 1781 to 1819, i.e., for 38 years. His body was burnt on the site of the so-called "tomb" and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
	do	Tomb of King Bagyidaw.	Bagyidaw was a grandson of Bodawpaya. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
	do	Tomb of King Shwebomin.	Shwebomin was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
	Mandalay	Tomb of Queen Sinbyumayin.	Sinbyumayin was the second Queen of Mindôn and mother-in-law of Thebaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
	do	Tomb of Mèdawgyi	Mèdawgyi was the mother-in-law of Mindôn. She died in 1874.
	do	Tomb of Nanmadawgyi	Nanmadawgyi was the chief Queen of Mindôn. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace.
	do	Myadaung Kyaung or Queen's monastery,	This monastery was built in 1885 by Supayalat, Queen of King Thebaw. It is a very fine specimen of Burmese architecture, and for that reason, its conservation was ordered by His Excellency the Viceroy in December 1901. The whole of the balcony floors are in a shaky condition, and the building leaks in several places. The <i>pyathat</i> has a cant to one side, and is said to have been moved out of position by the storm of April 1901. The carved panels on the outside of the balcony are also in need of repair.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department.

District.	Town or village.	Building.	Remarks by Government Archaeologist.
1	2	3	4
Shwebo	Shwebo	Tomb of King Alaungpaya	This King's name is also written Alompra. He founded the last dynasty of Burma, and reigned from 1753 to 1760. During his invasion of Siam he died at Martaban. His body was carried back to Shwebo and was buried within the city walls. Alaungpaya and Mindon were the only two Kings of the dynasty whose bodies were not cremated.
	Pagan	Annanda Pagoda	This pagoda was built by Kyanzitha in 1090 A.D. It contains stone sculpture of exquisite workmanship, representing scenes in Gotama Buddha's life, and terra cotta tiles, representing scenes in the Jatakas or previous existences of Buddha. It enshrines the images of the four Buddhas of the present world cycle, and also an image of Kyanzitha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.
	Do.	Manuha temple	This temple is situated at Myinpagan, which is about 2 miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings in 1059 A.D. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvana.
	Do.	Gawdawpalin Pagoda	The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198 A.D., in order to commemorate the ceremony of paying homage to the <i>manes</i> of his ancestors. Its history is recorded on a stone inscription.
	Do.	Thatbyinnyu Pagoda	"Thatbyinnyu" signifies "Omniscience," and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of temples in Northern India. It has five storeys—the first and second were used as the residence of monks; images were kept on the third, the 4th was used as a library and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a stupa and vihara, and its history is recorded on its walls.
Myingyan	Do.	Shwegugyi Pagoda	Built by King Alaungsithu in 1141 A.D., after the model of the "sleeping chamber" of Buddha. Its history is recorded on its walls and also, in Pali, on a stone. The lithic inscription is celebrated for style and elegance of its composition.

List of Buildings of Archaeological, Historical or Architectural interest to be mentioned by the Public Works Department—concluded.

District.	Town or village.	Building.	Remarks by Government Archaeologist.
1	2	3	4
Minbu ...	Minbu ...	(a) Chanthagyi Pagoda ... (b) Sudaungbyi Pagoda. (c) Shwetaza Pagoda. (a) Maung Yin Byo Nat shrine. (b) Ywadawin Nat shrine.	Since 1892 an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount supplemented by local subscriptions, will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohnyinmindaya, King of Ava, in 1426, in order to communicate his union with Shin Bome the beautiful Queen of his predecessor, Kale-Kyedaungnyo, who had fled to Mansettawya for refuge. The Nat shrines appear to be dedicated to tutelary deities of the pre-Buddhistic type.
Pegu ...	Pegu ...	Kalyani inscriptions ...	The Kalyani inscriptions are situated at Zaingganaiang, the western suburb of the town of Pegu. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pali, and that of the remaining seven is Talaing, being a translation of the Pali text. These inscriptions were erected by Dhammachetti or Ramadhipati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a <i>thein</i> or hall for the proper ordination of Buddhist monks in Burma.
Hanthawaddy ...	Syriam ...	Old Portuguese Church ...	The church was erected in 1749-50 by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdom of Ava and Pegu and Bishop of Massulis: "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows:—Length 81, breadth 31 height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen who were sent for to construct it was prevented by the war which arose and the roof was therefore, completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral staircase going up inside the tower."
Sagaing ...	Sagaing ...	Ywataung inscriptions ...	The shed covering the inscriptions was constructed in 1900 by the Executive Engineer, Shwebo, at the request of the Government Archaeologist, and is situated near the European cemetery at Ywataung. The lettering of the inscription which dates from the 14th century A. D., has been somewhat obliterated.

APPENDIX B.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
1	Mandalay	Thudama and Patan sayats.	These buildings are situated at the foot of the Mandalay Hill, Mandalay, and were built by King Mindôn in 1859, at the same time as the palace. They were used for holding ecclesiastical convocations and ecclesiastical courts. In 1902, the election of the Thathanabaing or Buddhist Archbishop was held in these buildings. The buildings are in a bad state of repair. The roof should be made water-tight and the masonry flooring should be put in order. The ceiling and posts should be painted red. Both buildings should be railed in and a durwan should be placed in charge. Tamarind, jack, padauk, mango, eucalyptus, banyan, kokko, and other shade-giving trees might be planted, with advantage, in the neighbourhood. A sum of Rs. 10,000 may be set apart for repair and improvement of the two buildings on the lines indicated above.
2	Bhamo	Ruins of the old English and Dutch factories.	These ruins are situated in the neighbourhood of Myothit and some 25 miles to the north of Bhamo, that is to say, close to the borders of China. Here in the beginning of the 17th century, A.D., the English and Dutch established factories, not by treaty, but by permission. Owing to some offensive and insolent threats of the Dutch to the King of Burma, both nations were expelled from the kingdom, and were not permitted to return to it for many years. The Dutch, however, never returned. Mr. E. S. Skinner, Subdivisional Officer, Bhamo, has inspected the ruins and submitted an exhaustive report. Two sites have been pointed out, namely, Nong Kwingôn and Kwegyigôn; but their proper identification as to which is the site of the English or Dutch factory is still in abeyance. The former is about 2,200 feet in length, and about 600 feet in breadth at the centre, and about 60 feet at the extremities. To erect a fence 4 feet high of 6 inch square posts, 2 feet in the ground and 8 feet apart with horizontal bars of 4 by 3 inches would cost about Rs. 4,500. A part of Kwegyigôn is under cultivation. The cultivation may be excluded and an area of 450 by 600 feet may be enclosed. A similar fence for this area would cost about Rs. 1,350. The total estimated cost of railing in both sites would be Rs. 5,850. I would recommend the construction of a masonry pillar with a brass or stone tablet embedded in it setting forth in the English, Chinese, and Burmese languages, the historical nature of the two sites. The grand total cost may be set down at Rs. 6,500 in round numbers.
3	Shwebo	Inscription shed (1)	In the compound of the court-house at Shwebo is an inscription, dated 1765 A.D. It was erected by King Sinbyuyin, second son of Alompra. It records the building of a monastery and the gift of lands for its maintenance. A masonry shed should be erected over the inscription. Its probable cost is Rs. 300.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
4	Shwebo ...	Inscriptions shed (2)	Near the 2nd mile stone to the north of Shwebo town is an inscription, dated 1852 A.D. which was erected by King Mindön. It records the repair of the Mahananda Tank, and is protected by a masonry shed. This shed should be repaired at the cost of about Rs. 100, and its style should be copied in the construction of similar buildings elsewhere.
5	Do ...	Ditto (3)	About 4 miles to the north-east of Shwebo town and on the bank of the Gyogya-u Tank is an inscription erected by King Mindön in 1852 A.D., to commemorate the repair of that reservoir by him. The masonry shed over the inscription should be restored. The probable cost of the work is Rs. 300.
6	Do ...	Ditto (4)	About 5 miles to the north-east of Shwebo town and on the bank of the Singwat tank is an inscription erected by King Mindön in 1852 A.D., to commemorate the repair of a third reservoir by him. The masonry shed over the inscription should be restored. The probable cost of the work is Rs. 300.
7	Do ...	Shwetaza Pagoda ...	In December 1902, some Indian contractors opened the relic-chamber of the Shwebawgyun Pagoda, which is situated close to the Shwebo cantonments. They were detected, and three of them were sentenced, in January 1903, to suffer two years' rigorous imprisonment each. Fearing further vandalism on the part of non-Buddhists, the Pagoda Trustees, Municipal Commissioners and Honorary Magistrates of Shwebo proceeded to unearth three more relic-chambers which were still intact. The calcined bones of Buddha and his disciples were divided into three portions and re-enshrined in the Shwebawgyun, Myodaung, and Shwetaza Pagodas on the 12th April 1903. It is proposed to preserve the remaining articles found in the relic-chambers and to exhibit them in a special building to be constructed within the precincts of the Shwetaza Pagoda. These articles are mainly of historical interest, and consist of bronze figures of Burmese, Portuguese, French, and English soldiers, of galleys and war-boats, and of kings and queens. There are also images of Buddha in different attitudes. The figures are about 150 years old, and the collection is, from a historical point of view, a most valuable one. The Trustees of the Shwetaza Pagoda estimate that the proposed building will cost Rs. 1,500 and ask that Government should contribute Rs. 500. The contribution asked for may be granted.

List of Buildings or Archæological, Historical, or Architectural interest proposed by the Government Archæologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archæologist.
1	2	3	4
8	Shwebo ...	Myodaung Pagoda...	This pagoda is nearly opposite the Railway dāk bungalow at Shwebo. It was built by Alompra in 1757 A.D., in order to commemorate his victory over the Talaings. At page 166-7 of his History of Burma, Phayre says: "He (Alompra) proceeded on to his capital, where he held a grand festival and surrounded by his court went to worship at the Pagoda. He also founded a new Pagoda, depositing immense treasure in the relic-chamber, and liberally rewarded all his officers, especially those who had been his companions in his first resistance to the Talaing King." The Trigonometrical Survey of India lopped off the pinnacle of this pagoda and established a station for taking bearings. It is now proposed to put the building in thorough repair, and the local elders expect to receive about Rs. 4,000 as subscriptions from the people, and ask for a Government contribution of Rs. 2,000. I think a Government subsidy of Rs. 1,750 may be given. No Trustees have yet been legally appointed. The Government contribution of Rs. 500 to the Shwetaza Pagoda and of Rs. 1,750 to the Myodaung Pagoda, may, if sanctioned, be paid through the Deputy Commissioner, Shwebo, on the distinct understanding that the proposed works are approved by the Executive Engineer.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
9	Sagaing	Inscription shed	To the north-east and south-east of the European cemetery at Ywataung in the Sagaing district are lying shelterless four inscriptions of historical interest. They were engraved in the 14th and 16th centuries. In order to economise expenditure a single shed should be erected over the largest and heaviest stone, which measures about 13 by 7 feet, and is situated about 300 feet to the north-east of the cemetery. The shed should be large enough to contain three other stones, which should be removed into it. In 1900 the Executive Engineer, Shwebo, was asked to build the shed, but the matter was lost sight of. The cost of the work will be about Rs. 1,000.
10	Myingyan	Walls of the Ananda Pagoda.	The Ananda Pagoda is No. X on list in Form A. The sum of Rs. 3,304 is being spent on repairing the pagoda itself and the gateways, but no provision has yet been made for repairing its walls. The walls are in a state of disrepair, and the cost of putting them in a good condition will be about Rs. 2,300. The walls form an essential and integral part of the pagoda, and should be repaired.
11	Do	Kyaukku Onhmin...	This building is situated 2 miles to the east of Nyaung-u and is a structure of unique architecture. It contains one inscription, frescoes, and six stone figures representing scenes in Buddha's life. The first chapter of Dr. Forchhammer's Report on Pagan describes this temple. It says "Narapatizithu erected only the upper two storeys in the 12th and Narasihapati the lateral terraces in the 12th centuries, but the lower seems to have existed before Anawratha (11th century)" * * * "I believe the Kyaukku temple to be, like the Mahamuni shrine in Arakan, a remnant of north Indian Buddhism, which existed in Burma, before the introduction and establishment of the southern Buddhist school from Ceylon and Pegu. The Kyaukku temple is often mentioned in Pagan history; it was the refuge of fugitive priests, kings and nobles long after the conquest of Pagan by the Chinese and Shan. But all mention of it ceases with the death of the renowned Monk Ariyadhamma who inhabited the cave temple till the year 998 B.E. (1637 A.D.)." The temple is built against the precipitous side of a deep ravine. It was originally dedicated as the residence of the celebrated Pamsukulamahathera by King Narapatizithu in 1188 A.D. It requires to be made water-tight; the fissures in the brickwork should be filled up; the interior should be cleared of bats and guano and should be cleaned, but not white-washed. The stone-work in the walls should be replaced as far as possible. The building requires a good door, and should be kept locked. The estimated cost of repairs will be about Rs. 5,000.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
12	Myingyan	Thamihwet Onhmin and Hmyathat Onhmin.	These structures are situated about half a mile to the south-east of Nyaung-u. They are subterranean passages which were used as residences by Buddhist monks in the almost torrid climate of Pagan. They are the Burmese counterpart of the cave temples of India. The Thamihwet Onhmin is a cave formed by digging into the side of a hill, and contains a stone inscription, and contains frescoes and images of Buddha. The Hmyathat Onhmin contains a stone inscription, and its principal feature is a zigzag corridor running throughout its length. The second inscription, which was in the cave, but removed into the jail after the annexation, should be restored to the original position. It is now standing outside the jail. These caves were constructed about the beginning of the 13th century, A.D. They were in a fairly good condition up to the time of the British annexation of Upper Burma, as pilgrims used to resort to them for sight seeing. They were despoiled of their bricks and stones by the Public Works Department contractors when the Pagan Jail was built. The <i>debris</i> in the caves should be cleared; the brick-work should be replaced, and the masonry flooring and corridor passages should be restored. The drainage of rain water should be regulated, and shade-giving trees should be planted in the vicinity. Rupees 2,000 may be put down for this work.
13	Do	Nan Paya	This building is situated about 2 miles to the south of Pagan, and close to the Manuha Temple. According to tradition, it was the palace of the Talaing King, Manuha, when he built the temple in 1059 A.D. The Nan Paya contains specimens of fine sculpture on stone. The head of the Brahma is engraved on the pillars, a wire fencing has been put round the building. The roof should be made water-tight and the vegetation on it should be destroyed. The brick-work and the stone-work should be restored as far as possible. The building is a small structure of exquisite proportions, and the cost of repair and restoration should not exceed Rs. 1,500.
14	Do	Nagayon Pagoda	This pagoda is situated at Myinpagan about 2½ miles to the south of Pagan. It was constructed by Kyansittha in 1064 A.D. Indian architects were employed. This building is the prototype of the Ananda Temple, and shows the evolution of the latter. The roof, walls, and arches should be repaired and the masonry flooring should be restored. After the restoration a good door should be provided in order to keep out the cattle and stray wayfarers. Rupees 4,000 may be spent on this pagoda.
15	Do	Sulamani Pagoda	It is situated about 4 miles to the south-east of Nyaung-u and contains frescoes, writings on the walls, and two stone inscriptions. It was built by Narapatisithu in 1183 A.D., and resembles the Thatbyinnyu Pagoda in plan. The corridors, stair-cases, and parts of the walls and roof are in a state of disrepair. The vegetation should be destroyed; and the roof should be made water-tight, and the drainage of rain water should be better provided for. The mural paintings need not be restored, but much could be done by restoring the brick-work and by plastering and white-washing it. The cost may be put down at Rs. 6,000.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
16	Myingyan ...	Mahabodhi ...	This pagoda was built by Nandaungmya Min in 1198 A.D. after the model of the Temple at Buddhagaya in Bengal, and is the only specimen of its class to be found in Burma. The building should be white-washed, and minor repairs are required to the stucco work. Estimated cost, Rs. 500.
17	Do. ...	Dhammayazika ...	This pagoda was built by King Narapatisithu in 1196 A.D. It is pentagonal at the base, and is decorated with beautiful terra cotta tiles. It has mural writings and inscriptions. The brick-work requires repairs. Estimated cost, Rs. 5,000.
18	Do. ...	Walls and gates of the Nagayôn pagoda.	The Nagayôn pagoda is entry No. 14 in the printed list in Form B. If the pagoda is repaired, its walls and gates should be repaired too. In October last, the Sub-divisional Officer, Pagan, reported that the north gate was in danger of a collapse. Estimated cost, Rs. 500.
19	Do. ...	Mingalazedi ...	This pagoda was built by Tayôkpyemin in 1241 A.D. and is noted for its beautiful terra cotta tiles. The brick-work requires repairs. Estimated cost, Rs. 4,500.
20	Do. ...	Lawkananda pagoda	Built by Nawrata, the hero-King of Burma, in 1059 A.D. A tooth-relic obtained from Ceylon was enshrined in it. The pagoda is an ancient land-mark, because near it were anchored all vessels from Ceylon, Arakan, and the Talaing country. The brick wall on the river face has been washed away by the Irrawaddy, and the pagoda, which is now only about 5 feet from the river bank, is in danger also of being washed away. The pagoda should be protected from the erosion of the river by means of a brick wall or embankment on the river face. If the bricks from dilapidated <i>sayats</i> and other buildings in the neighbourhood are utilised for this work, there will be much saving, and its cost may be put down at Rs. 1,500. The work is urgent and should be carried out and completed, if possible, before the next rains.
21	Mandalay ...	Bidagat-taik or State Library at the foot of the Mandalay hill.	If the Thudama and Patan <i>sayats</i> are restored, it will probably be expedient to restore also the Bidagat-taik or State Library in their neighbourhood. The major portion of the wood work of this building is still sound. The brick-work in some places has given way on account of the leakage of rain water. There is a number of brick <i>sayats</i> in the same locality, which are in various stages of decay. They are an eyesore and may be dismantled, and the bricks may be used in repairing the Library. The cost of the work may be set down at Rs. 5,000. We have undertaken to repair a number of pagodas in different styles of architecture, but no library has yet been restored. The plan of the building, which was built by King Mindôn in 1857, recalls its prototypes at Pagan, where the first Library was constructed by King Nawrata to house the Buddhist scriptures and other literary treasures he had brought away from Thatôn in 1057 A.D. This Library at the foot of the Mandalay hill, was stocked with valuable Pâli and Burmese manuscripts on palm-leaf up to the time of the British occupation in 1885, when its contents were looted and dispersed.
22	Do. ...	Sandamani pagoda	This pagoda contains the graves of the Crown Prince, the Sagu Mintha, the Malun Mintha, and his brother, the Maingpyin Mintha, who all lost their lives in the Myingun rebellion of 1866. It also contains an iron image cast by Bodawpaya in 1802, and removed from Amara-pura by Mindôn in 1874. The inside of the brick <i>pyatthat</i> over the image has given way. As proposed above, the bricks obtained from the dismantled <i>sayats</i> in the vicinity may also be utilised in this work, whose cost may be set down at Rs. 2,000.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—continued.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2	3	4
23	Ruby Mines ...	Shwezadi pagoda ...	According to tradition, this pagoda was built by Asoka in the 3rd century, B.C. It is situated close to the Myoök's house at Tagaung. Its shape and architecture bespeak its ancient origin. An annual subsidy of Rs. 30 may be given through the local civil officers for the clearance of jungle. A railing may be put up round the pagoda at a cost of Rs. 30.
24	Do. ...	Zina-aunggya Shwe-bōniha pagoda.	This pagoda is situated in front of the Court-house at Tagaung. It originally had seven stone umbrellas and seven griffins. It was built by Alompra in 1753 A.D., after he had received the formal submission of the Momeik Sawbwa and of the other feudatory Chiefs on the upper reaches of the Irrawaddy. An annual subsidy of Rs. 30 may be given, through the local civil officers, for the clearance of jungle. A railing may be put up round the pagoda at a cost of Rs. 30.
25	Do. ...	Gawdama paya ...	This pagoda is situated about a mile to the east of Myadaung. It is an ancient building as clay votive tablets bearing Sanskrit and Bengali legends of the eighth and ninth centuries A.D., have been found in it. An annual subsidy of Rs. 60 may be given, through the local civil officers, for the clearance of jungle.
26	Myingyan ...	Bupaya pagoda ...	This pagoda was built by Pyusawdi, the third King of Pagan, who reigned in 168-243 A.D., on a spot, where, according to tradition, grew a gigantic Bu or gourd creeper. Its luxuriant and persistent growth proved a serious obstacle to the extension of the cultivation of cereals in those days, and its complete eradication was ascribed to the efforts of Pyusawdi, who subsequently became the son-in-law and heir of King Thamōk-dayit, the Founder of Pagan. To commemorate the event, the Pagoda was built by Pyusawdi. It has been repaired and renovated by successive Kings. It stands on the river-bank at Pagan, and is a conspicuous object and landmark to navigators on the Irrawaddy.
27	Do ...	Bida Taikgat ...	This brick building was erected about 200 years ago and was used as a Library. Its inner and outer walls are covered with frescoes illustrating the manners, customs, and dresses of a bygone age. If the present proposal is sanctioned, it will be the only building of its kind borne on Form A.
28	Mandalay ...	Kulthodaw pagoda or Mahalawka Mayazim.	This pagoda was built by King Mindōn in 1857. Its distinctive feature is the collection of 729 stone tablets, on which the whole of the Tripitaka or Buddhist Canon is inscribed. In other words, the pagoda contains an authorised version of the Buddhist Bible, which is highly prized by all Oriental scholars. The Central Pagoda and the masonry sheds containing the stone tablets are in a fair state of preservation. The collection of these tablets is unique in the Buddhist world; and every effort should be made to preserve them against vandalism and the effects of the weather.
29	Do ...	Midawgyi's Tomb (Laungshe Queens)	The Laungshe Mibaya was a Queen of Mindōn and mother of ex-King Thibaw. She was of Shan extraction, being a descendant of a daughter of the Sawbwa of Thibaw (Hsipaw). As Queen Dowager, she enjoyed some power and a White House was built for her. She died in 1881, that is, three years after the accession of her son.

List of Buildings of Archaeological, Historical, or Architectural interest proposed by the Government Archaeologist to be maintained by Government—concluded.

Serial No.	District.	Name of work.	Remarks by Government Archaeologist.
1	2		4
30	Ruby Mines ...	Shwezigon pagoda...	According to tradition, this pagoda was built by Mingyi Mahā, King of Tagaung, in 445 B.C., 2,37,540 bricks were utilised in building it, each brick being contributed by a different household. The pagoda is situated within the walls of Upper Pagan. It has been renovated; and in 1902, a new <i>ti</i> was placed on it through the exertions of U E nda, Gaingōk Sadaw.
31	Ditto ...	Mosudaung ...	This pagoda is situated at Maingdaing, which is 27 miles to the east of Tagaung. It was built in 1758 A. D., by U San Ya, Pyizo or Governor of Maingdaing, which then consisted of 12 divisions containing about 42,000 houses. The pagoda marks the centre of an extensive agricultural tract of country, which was, at one time, the granary of the upper reaches of the Irrawaddy. Near it, are ruins of other pagodas and Kyaungs of an older date.
32	Ditto ...	Paungdaw U ..	It is situated at Myadaung, which is 22 miles to the north of Tagaung. It was built in 1098 A. D., by Alaungsithu, King of Lower Pagan, who made frequent progresses throughout his extensive empire. It was renovated by Mingaung, King of Ava, who reigned from 1401 to 1422 A. D., by Alompra in 1753 A. D., by a daughter of Bodawpaya in 1793 A. D., by the Myadaung Wun (U Pe) Mindinyaza thamantasithu in 1877 A. D., and three years later, by U Si, father-in-law of the Wun. On the pagoda platform are two inscribed stone tablets erected by U Si.

APPENDIX C.

Statement showing expenditure sanctioned and incurred on Archaeological works during 1903-04.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
1	Constructing two <i>pyatthats</i> over gates, four small intermediate ones, and one corner <i>pyatthat</i> on the walls of Fort Dufferin, Mandalay.	43,968	35,988	
2	Making specimen model of Palace buildings, Mandalay	235	233	
3	Restoration of Palace buildings, Mandalay	5,280	502	
4	Repairs to 41 <i>pyatthats</i> on walls of Fort Dufferin, Mandalay.	23,000	4,981	
5	Annual repairs to Palace buildings, Mandalay	5,000	5,472	
6	Annual repairs to <i>pyatthats</i> on walls of Fort Dufferin, Mandalay	1,500	1,481	
7	Special repairs to Queen's Monastery, A Road, Mandalay.	3,073	3,076	
8	Clearing the jungle around the pagodas at Sagaing in the Ruby Mines district.	240	240	
9	Constructing a Museum and Image shed at Pagan	7,558	4,875	
10	Special repairs to Ananda pagoda, old Pagan	4,739	4,209	
11	Repairs to Thatbyinnyu pagoda, old Pagan	7,950	4,765	
12	Maintenance of pagodas, Pagan township	996	994	
13	Repairs to Shwekugyi pagoda at Pagan	3,384	2,771	
14	Repairs to Gawdawpalin pagoda, Pagan	4,496	2,527	
15	Repairs to Manuha Temple	4,893	3,540	
16	Clearing jungle round Nanpaya pagoda	112	69	
17	Clearing jungle round Nagayon pagoda	187	187	
18	Clearing jungle round Sulaman pagoda	192	197	
19	Clearing jungle round Kyaukku Onkmin	197	198	
20	Clearing jungle round Ananda pagoda	159	159	
21	Clearing footpath from Nyaung-u to Kyaukku Onhmin.	200	...	
22	Clearing jungle round Thamihwet Onhmin and Hmyathat Onhmin, Pagan.	112	108	
	Total	1,17,471	76,572	

APPENDIX D.

Cost of the Archaeological Department under the main heads of the Budget.

Main heads of Budget.	Provision in Budget for 1903-04.	Actual expenditure in 1903-04.	Balance remaining on 31st March, 1904.	Remarks.
1	2	3	4	5
<i>Salaries.</i>	Rs.	Rs. A. P.	Rs. A. P.	
Government Archaeologist ...	6,000	6,000 0 0	...	...
<i>Establishment.</i>				
Architectural Surveyor ...	1,800	1,450 0 0	350 0 0	Entertained on 11th June 1903.
Clerks (3) ...	2,400	2,400 0 0	...	...
Draughtsmen (2) ...	1,680	Nil	1,680 0 0	Not yet entertained.
Servants (5) ...	648	392 0 0	256 0 0	Only four servants were entertained. The 3rd peon on Rs. 12 per mensem was entertained on 1st June 1903.
<i>Allowances.</i>				
Travelling allowance of Government Archaeologist.	2,000	1,435 8 0	564 8 0	...
Establishment ...	1,000	1,119 4 9	...	Excess debited to allotment for travelling allowance of Government Archaeologist.
<i>Supplies and services.</i>				
Cost of chemicals ...	3,000	1,030 0 0	1,970 0 0	Annual contribution to Pagodas and Nat shrines at Min-ou.
Purchase of photographs ...	2,000	100 0 0	1,900 0 0	
Preservation of Archaeological remains.				
Mandalay and Pagan Museums.	1,000	1,650 8 0	...	Excess debited to anticipated savings in the Budget.
<i>Contingencies.</i>				
Service postage ...	40	37 6 0	2 10 0	-
Service telegrams ...	20	45 6 0	...	Excess debited to anticipated savings in the allotment for contingencies.
Miscellaneous ...	912	886 11 6	25 4 6	
TOTAL ...	22,500	16,546 12 3	6,668 6 6	

APPENDIX E.

(a) List of drawings made by the Archaeological Department, Burma, during the year 1903-04.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
1	King Mindon's Tomb	16' = 1"	Mandalay.	
		3' = 1"		
		1' = 1"		
2	Palace "Pyatthat" over the Lion Throne ...	8' = 1"	do	
3	The Lion Throne	2' = 1"	do	
4	Glass Palace	1' = 34"		
		8' = 1"	do	
5	Plan of King Shwebo Min's Tomb	16' = 1"	Amarapura.	
6	Plan of King Bagyidaw's Tomb	16' = 1"	do	
7	Plan of King Bodawpaya's Tomb	16' = 1"	do	
8	Plan of Chinese Temple	16' = 1"	do	
9	Plan of Kyaukku Onhmin	16' = 1"	(Nyaung-U, East) Pagan.	
10	Plan of Thamihwet Onhmin	16' = 1"	do	
11	Plan of Hm.athat Onhmin	16' = 1"	do	
12	Plan of Nan Paya	16' = 1"	Myin Pagan.	
13	Plan of Nagayōn Pagoda	16' = 1"	do	
14	Plan of Manuha Temple	16' = 1"	do	
15	Plan of Shwekugyi Pagoda	16' = 1"	Pagan.	
16	Plan of Gawdawpalin Pagoda	16' = 1"	do	
17	Plan of Sulamani Pagoda	16' = 1"	do	
18	Plan of Thatbyinnyu Pagoda	16' = 1"	do	
19	Site plan of Ananda Pagoda	500' = 1"	do	
20	Plan of Ananda Pagoda	16' = 1"	do	
21	Plan and section of Sudaungbye Pagoda ...	16' = 1"	do	
22	Site plan of Mingalazedi Pagoda	40' = 1"	do	
23	Plan of Mingalazedi Pagoda	16' = 1"	do	
24	Site plan of Palace	50' = 1"	Mandalay.	
25	Site plan of City within the walls	12' = 1 mile	do	
26	Site plan of Queen's Monastery	40' = 1"	do	
27	Site plan of Kinwun Mingyi's house	40' = 1"	do	
28	Site plan of Palace, as originally designed by King Mindon.	50' = 1"	do	
29	Plan of Palace as existing now	200' = 1"	do	
30	Plan of Palace within the Stockade	300' = 1"	do	

(b) List of photographs taken by the Archaeological Department, Burma, during the year 1903-04.

Serial No.	Description of photographs.	Size of photographs.	Localities.	Remarks.
1	2	3	4	5
1	The City of Mandalay, within the Walls ...	12" x 10"	Mandalay.	
2	The South City Wall and Moat ...	12" x 10"	do.	
3	The Western City Wall and Moat ...	do	do.	
4	The Pyatthats on City Wall ...	8½" x 6½"	do.	
5	The Pyatthat over the Yahnin Gate of the Western City Wall.	12" x 10"	do.	
6	An intermediate Pyatthat on the City Wall ...	8½" x 6½"	do.	
7	Carving in Gable of Pyatthat ...	do	do.	
8	Pyatthat over the Main Gate of the North City Wall.	12" x 10"	do.	
9	Carving in Gable of Pyatthat over do do ...	do	do.	
10	Pyatthat over the South Gate in the West City Wall.	do	do.	
11	Carving in Gable of Pyatthat over the South Gate in the West City Wall.	12" x 10"	do.	
12	Intermediate Pyatthat to the east of Main Gate of North City Wall.	do	do.	
13	The Stone Ogre at the side of the Main Gate of the City Wall.	8½" x 6½"	do.	
14	The Stone Ogre in a Shrine ...	do	do.	
15	The Western Main Gate to the Royal City ...	12" x 10"	do.	
16	The Clock Tower ...	8½" x 6½"	do.	
17	The Tooth Relic-Tower ...	do	do.	
18	King Mindon's Tomb ...	12" x 10"	do.	
19	The Audience Hall ...	do	do.	
20	The Northern face of Palace ...	do	do.	
21	The Lily Throne Hall ...	do	do.	
22	The Southern face of Palace ...	do	do.	
23	The Summer House in the Southern Garden where King Thibaw surrendered.	8½" x 6½"	do.	
24	The Southern Garden ...	12" x 10"	do.	
25	The Northern Garden ...	do	do.	
26	The Glass Palace ...	do	do.	
27	The buildings between Audience Hall and Lily Throne Hall. (Western view.)	do	do.	
28	The Lily Throne in the Lily Throne Hall ...	do	do.	
29	The Kinwun Mingyi's House ...	do	do.	
30	The Queen's Golden Monastery ...	do	do.	
31	Exterior of the Pyatthat of Queen's Golden Monastery.	do	do.	
32	Exterior of the Central Hall of Queen's Golden Monastery.	do	do.	
33	Interior of the Pyatthat of Queen's Golden Monastery.	do	do.	
34	Interior of the Central Hall of Queen's Golden Monastery.	do	do.	
35	Carving in Gable of Lily Throne Hall ...	do	do.	
36	Carving in Gable of Audience Hall ...	do	do.	
37	Carving in Gable of Theatre Hall ...	6½" x 4½"	do.	
38	Carving in Eaves of Theatre Hall ...	do	do.	
39	Carving in Eaves and Hips, Theatre Hall ...	do	do.	
40	Carving in Eaves of Chief Queen's Apartment ...	do	do.	
41	Floor and Wall of Glass Palace ...	do	do.	
42	Carving in Gable of Queen's Monastery ...	12" x 10"	do.	
43	Carving in Central Hall of Queen's Monastery	8½" x 6½"	do.	
44	Carving in Eaves and Hips of Queen's Monastery.	do	do.	
45	Carving in Corner Eaves of Queen's Monastery	do	do.	
46	Carving in Eaves of Queen's Monastery ...	do	do.	
47	Carving in Wall of Pyatthat of Queen's Monastery.	do	do.	
48	Carving on the Railings of Queen's Monastery.	do	do.	
49	Carving on Balustrade of Queen's Monastery.	do	do.	
50	Carving on Balustrade and railings of Queen's Monastery.	do	do.	
51	Carving on Base Moulding of Queen's Monastery.	do	do.	
52	The Patan Zayat ...	do	do.	
53	The Thudama Zayat ...	do	do.	
54	General View of Kuthodaw Pagoda ...	12" x 10"	do.	
55	The Kuthodaw Pagoda ...	do	do.	

(b) List of photographs taken by the Archaeological Department, Burma, during the year 1903-04.—concluded.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
56	Masonry Shrines in the Kuthodaw Pagoda ...	8½" x 6½"	Mandalay	
57	An Inscription in the Kuthodaw Pagoda. ...	12" x 10"	do	
58	The Sandamani Pagoda ...	do	do	
59	General view of Kyauktawgyi ...	do	do	
60	Image of Kyauktawgyi ...	do	do	
61	The Pitakat-Taik or Library ...	do	do	
62	Eindawya Pagoda ...	do	do	
63	Thekyathina Image ...	do	do	
64	The S. P. G. Mission School ...	do	do	
65	The S. P. G. Mission Church ...	do	do	
66	Arakan Pagoda ...	do	do	
67	Arakanese Figures in Bronze ...	do	do	
68	Arakanese Cannon ...	do	do	
69	Half finished Pagoda near Arakan Pagoda...	do	do	
70	The Patodawgyi ...	do	Amarapura.	
71	The Dragon Pagoda ...	do	do	
72	The Kyauktawgyi Pagoda ...	do	do	
73	The Kyauktawgyi Image ...	do	do	
74	Front view of Chinese Temple ...	do	do	
75	Front view of 1st Courtyard of Chinese Temple	do	do	
76	Front view of 3rd Courtyard of Chinese Temple	do	do	
77	Back view of Courtyard of Chinese Temple ...	do	do	
78	Interior of the Courtyard of Chinese Temple	do	do	
79	Interior of the right wing of Chinese Temple	do	do	
80	King Shwebomin's Tomb ...	8½" x 6½"	do	
81	King Bagyidaw's Tomb ...	12" x 10"	do	
82	King Bodawpaya's Tomb ...	do	do	
83	Nanmyin ...	do	do	
84	Detail of Capital of Nanmyin ...	8½" x 6½"	do	
85	Detail of Plinth of Nanmyin ...	do	do	
86	Shwedaik or Treasury ...	12" x 10"	do	
87	Detail of Entablature of Shwedaik ...	8½" x 6½"	do	
88	Pangon ...	12" x 10"	do	
89	King Mindon's Indigo Factory ...	do	do	
90	Detail of Indigo Factory ...	do	do	
91	Thudama Zayat ...	do	do	
92	Detail of plinth of do do ...	do	do	
93	Detail of Entablature of do do ...	8½" x 6½"	do	
94	Ananda Pagoda ...	12" x 10"	Pagan.	
95	Thatbyinnyu Pagoda ...	do	do	
96	Gawdawpalin Pagoda ...	do	do	
97	Shwekugyi Pagoda ...	do	do	
98	Sulamani Pagoda ...	do	do	
99	Porch of Sulamani Pagoda ...	do	do	
100	Manuha Temple ...	do	Myin Pagan.	
101	Nagayon Pagoda ...	do	do	
102	Front porch of Nagayon Pagoda ...	8½" x 6½"	do	
103	Nan Paya ...	12" x 10"	do	
104	Front Porch of do do ...	8½" x 6½"	do	
105	Back view of do do ...	do	do	
106	Front view of Thamiwet Onhmin ...	12" x 10"	(Nyaung-U, East.)	
107	Image of Buddha inside of Thamiwet, Onhmin	do	do	
108	Front view of Hmyathat Onhmin ...	8½" x 6½"	do	
109	Front view of Kyaukku Onhmin ...	do	do	
110	Side view of Kyaukku Onhmin ...	12" x 10"	do	
111	Front porch of Kyaukku Onhmin ...	8½" x 6½"	do	
112	Enclosure wall of Ananda Pagoda ...	do	Pagan.	
113	Do do (north side) ...	do	do	
114	Figure of Brahma, (sculptured on an inner pillar of Nan Paya).	12" x 10"	Myin Pagan.	
115	Do do with Cornice ...	do	do	
116	Sudaungbye Pagoda ...	do	Pagan.	
117	Do do (Front view) ...	8½" x 6½"	do	
118	View of Pagan (towards north from Thatbyinnyu Pagoda).	12" x 10"	do	
119	View of Pagan (towards west from Thatbyinnyu Pagoda).	do	do	
120	View of Pagan (towards south from Thatbyinnyu Pagoda).	do	do	
121	Mingalazedi Pagoda ...	do	do	
122	Terra-cotta tiles of Mingalazedi Pagoda ...	8½" x 6½"	do	
123	Pet-iek Pagoda ...	do	(Thiripyitsaya.)	

APPENDIX F.

List of publications issued during the year.

Report on Archæological work in Burma for the year 1902-03.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Three inscriptions were discovered at Pagan, namely, two dated 1165 and 1285 A.D., respectively, near the Mingalazedi Pagoda, and the third, of an unknown date, near the Sulamani Pagoda. The inscription of the 13th century is of great historical interest as it records the conduct of negotiations between the Burmese King Tayôkpyemin and the Chinese Commander-in-Chief just before the Chinese invasion of Burma. Disâ-pâmokkha, the Royal Preceptor, acted as the King's Envoy. The negotiations broke down; the Chinese overran Pagan; and the Burmese King fled to Bassein.

These inscriptions have been deposited in the Pagan Museum.

G. B. C. P. O.—No. 53, D. of L. R. & A., 7-9-1904—546.

REPORT
ON
ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1904-05.



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RESOLUTION
ON THE
REPORT ON ARCHÆOLOGICAL WORK IN BURMA
FOR THE YEAR 1904-05.

Extract from the Proceedings of the Government of Burma in the Revenue Department,—No. 9A.—52,
dated the 21st August 1905.

READ—

Report on Archæological Work in Burma for the year 1904-05.

RESOLUTION.—The orders of the Government of India concerning the form and scope of the Report, which were set forth in the Lieutenant Governor's Resolution on the Report for the year 1903-04, have been duly observed. Part I is, however, still somewhat too long; and contains matter which might be included more suitably in Part II. On this point and on some matters of detail the Government Archæologist will be addressed separately.

2. It is not apparent from the perusal of Part I of the Report how far the Government Archæologist has been able to carry out in a systematic manner the duties defined in paragraph 6 of Revenue and Agricultural Department Resolution No. 26—28-2, dated the 7th July 1903. A considerable part of the year was spent on tour: but in the opinion of the Lieutenant-Governor the time so spent might be increased with advantage. Mr. Taw Sein Ko will no doubt be in a better position to proceed with his principal duty, that of taking stock of the ancient buildings of the Province and deciding what is worth preserving, when the revised lists of ancient remains and buildings of Archæological value now being prepared by district officials are completed. It will then be necessary for the Government Archæologist by personal inspection and local enquiry to satisfy himself what buildings are worthy of attention, and after due consideration to make proposals for their preservation. It is open to him to propose either maintenance by the Public Works Department at Government expense, or protection under the provisions of the Ancient Monuments Preservation Act, 1904. In the case of frequented public or religious buildings he can propose the formation of Trusts under section 539 of the Code of Civil Procedure, and can negotiate with the Trustees for agreements under section 5 of the Ancient Monuments Preservation Act.

3. In recapitulating the programme sanctioned for the year 1904-05 at the beginning of the Report, the Government Archæologist has omitted the additions to the programme ordered in paragraph 4 of the Resolution on the Report of the year 1903-04. The catalogue of exhibits in the Mandalay museum has been prepared as well as the catalogue of the Pagan museum, and Appendices A and B of the Report show that the compilation of lists of buildings to be preserved by Government has not been confined to Pagan. The programme proposed for the year

1905-06 is generally approved, but the Lieutenant-Governor requires fuller information of the districts to be visited and of the plan of action which the Government Archæologist proposes to adopt in order to make full use of the revised district lists mentioned above. These lists are expected to be ready before the beginning of the cold weather. The investigation of the lake dwellings in Upper Burma should be added to the programme in compliance with the suggestion contained in letter No. 3745-97-2, dated the 24th November 1904, from the Government of India in the Revenue and Agricultural Department, and the possibility of including visits to the sites mentioned in Section III of Part I of the Report which have not yet been visited, may be considered. It is to be borne in mind, however, that the orders of the Government of India contained in the Resolution quoted above require that the conservation of ancient buildings shall be regarded as the first, and original investigation and the excavation of ancient sites as the last, of the duties of the Provincial Archæological Officer.

4. No important publications were produced by the Archæological Department during the year under review: but materials were being collected for an architectural survey of the Mandalay Palace buildings and an illustrated article on Burmese epigraphy. A museum has been opened at the Palace, Mandalay, and its exhibits as well as the exhibits in the Pagan museum have been catalogued. Excavations were made on a small scale at several sites. An interesting account of the exploration of the ancient city site of Halingyi is given in Part II of the Report. Some progress was made during the year in the work of conservation. The principal undertaking under this head was the reconstruction of the Mandalay Palace spire which is not yet completed. Appendix B shows that a large number of photographs of buildings and architectural details were taken.

5. The Lieutenant-Governor acknowledges the zeal and ability with which Mr. Taw Sein Ko has carried on the work of the Archæological Department during the past year.

By order of the Lieutenant-Governor of Burma,

H. M. S. MATHEWS,

Offg. Revenue Secy. to the Government of Burma.

REPORT

OF THE

GOVERNMENT ARCHÆOLOGIST, BURMA,

For the Year ending 31st March 1905.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

The programme laid down for 1904-05 consisted of four items:—

- (i) *The Architectural Survey of the Palace buildings, Mandalay.*—The preparation of plans, drawings and photographs is nearly complete. All that is required is the compilation of the letter-press. For this purpose it will be necessary for the Government Archæologist to make a prolonged halt at Mandalay.
- (ii) *The compilation of a catalogue raisonné of the exhibits deposited in the Pagan Museum.*—The catalogue was completed, and will be published in pamphlet form and offered for sale to the public.
- (iii) *In accordance with the instructions issued by the Director-General of Archæology, the compilation, in Form B, of an exhaustive list of all the buildings at Pagan, which should be conserved by Government.*—Out of some 5,000 buildings at Pagan, it is proposed to conserve only 25. As Form A is closed for Pagan, for the present, the attention of the Archæological Department will be directed to other localities.
- (iv) *The preparation of an illustrated article on Burmese Epigraphy for incorporation in "The Journal of Indian Archæology."*—The materials for the article were collected, but the article itself was not compiled.

The Palace Museum, Mandalay, was opened on the 20th January 1905. A list of its exhibits has been prepared. It will be printed, and copies will be offered for sale to the public.

The exhibits of the Phayre Museum were made over by the Agri-Horticultural Society to the Archæological Department in October 1904. The question of appointing a Curator is under consideration.

At the instance of the Director-General of Archæology, efforts were made to provide the Department with an Archæological Library. The Local Government sanctioned the expenditure of Rs. 725 on the purchase of books and palm-leaf manuscripts in Pali and Burmese, and of Rs. 300 per annum, during four consecutive years, on the purchase of books in English and other European languages.

In the Resolution on the Report for the previous year, it is stated that the scheme for the grant of Archæological scholarships in Burma cannot be carried out until provision is made for instruction in the Rangoon College in the A Course, which includes Pali, of the B.A. examination. Owing to the peculiar circumstances of Burma, and the extreme urgency, as pointed out by the Director-General of Archæology, of perpetuating the results of epigraphical research, it has been proposed to offer an Archæological scholarship of the monthly value of Rs. 75 to a student who, having offered Burmese in the Entrance examination of the

Calcutta University, has passed the F.A. examination, securing a high percentage of marks in English and Pali. The prospect of any provision being made in the Rangoon College for instruction in the A Course of the B.A. examination is still very remote. Besides, owing to the paucity of University graduates and the cost of living, they command fairly high salaries, and it is scarcely to be expected that a graduate with the requisite qualifications will be content to remain long in the Archæological Department drawing a scholarship of Rs. 75 or even Rs. 100 a month. Perhaps, it is not out of place to add that the above proposal is scarcely tantamount to a lowering of the standard of qualification in the present state of the labour market and of education in the Province. A student who has passed the F.A. examination is in a position to command a monthly salary of Rs. 100 in any Government office or commercial house; whereas the initial value of the Archæological scholarship, as now proposed, is only Rs. 75 a month. The orders of the Local Government on the subject are awaited.

For the ensuing year ending 31st March 1906, the following programme of work is proposed:

- (i) The Architectural Survey of the Palace buildings, Mandalay (to be continued).
- (ii) The preparation of an illustrated article on Burmese Epigraphy for incorporation in the "Journal of Indian Archæology" (to be continued).
- (iii) The formulation of proposals, in Form B, for the conservation of Archæological buildings. In 1905-06 much touring will be necessary to undertake excavation at pre-historic and other sites, which may be fixed upon hereafter, and to supervise the repair and restoration of buildings entered in Form A.

SECTION II.

Tours and inspection of buildings and sites.

In June 1904, I was ordered by His Honour the Lieutenant-Governor to discharge the duties of Adviser on Chinese Affairs in addition to my own, and was given to understand that the interests of Archæology were to predominate over those of Chinese Affairs. The following statement shows the time spent on each tour and the places visited:

Year.	Object of journey.	Number of days.
1	2	3
1904.		
June 5th to 16th ...	Interviewed the Lieutenant-Governor, Chief Secretary, and Revenue Secretary at Maymyo, about programme of work, and examined Military Police sepoy in Yunnanese at Lashio.	11
August 8th to September 3rd	Visited Maymyo to inspect Captain Tripe's photographs of Pagan, Ava, Amarapura, &c., kept at Government House; Mandalay, to examine the Library of the Kiawun Mingyi with a view to report to Government on its value and contents; Sagaing, to inspect the Kaunghmudaw Pagoda; Pagan, to inspect the Archæological buildings and to take over formally the Museum from the Public Works Department.	26
September 10th to 18th ...	Visited Mandalay to inspect Archæological buildings and to discuss with the Chief Engineer and Superintending Engineer, Mandalay Circle, certain questions relating to the restoration and conservation of the Palace buildings.	8
November 29th to December 13th.	Visited Mandalay and Bhamo to conduct examinations in Cantonese and Yunnanese; also inspected Archæological buildings.	14
December 19th, 1904, to January 1st, 1905.	Visited Shwebo to arrange for the site of a local museum and to inspect the pre-historic city of Halingyi.	13
January 21st to 24th ...	Visited Pegu to supervise the piecing together of the Kalyani Inscriptions.	3
January 28th to April 4th ...	Visited Bhamo to conduct examinations in Chinese; Shwebo to excavate at Halingyi; Mandalay, Ava, and Pagan to formulate proposals in Form B, and Kôkkogwa in Magwe district, to excavate in Peikthano City.	66
		141

I was out on tour for 141 days, of which 13 were spent on excavation work, namely, 10 days at Halingyi and 3 days at Kōkkogwa.

SECTION III.

Recommendations made during the year for conservation or excavation.

During the year 1904-05 the Local Government, after considering the report of the Director-General of Archæology, who visited Burma in 1904, sanctioned the entry of 18 buildings in Form A. Of these, 11 are situated at Pagan, 1 at Sagaing, and the rest at Mandalay. For entry in Form A, proposals were submitted relating to 15 buildings, of which 8 are situated at Pagan, 5 at Mandalay, and 1 each at Sagaing and Pegu.

In their letter No. 3745-97-2, dated the 24th November 1904, the Government of India suggested that some attention might be devoted to the pre-historic civilisation of Burma, and particularly to the lake dwellings in Upper Burma, about which very little is at present known; and the Local Government requested me to report how far I hoped to be able to take up, during my tour of 1905, the enquiry into pre-historic civilisation. The following are some of the most important pre-historic sites in Burma:—

- (i) Tagaung, in the Ruby Mines district;
- (ii) Halingyi, near Shwebo;
- (iii) Mahamyaing, in the Upper Chindwin district;
- (iv) Yazagyo, near Kale in the same district;
- (v) Taungdwingyi, in the Magwe district; and
- (vi) Yathemyo, near Prome.

An exploration of these sites is expected to reveal traces of the pre-historic connection between Burma and Northern India. During the dry season of 1904-05 I had hoped to be able to visit (i), (ii) and (iii); but, owing to the shortness of the time at my disposal, I could visit only (ii) and (v), at which excavation was undertaken.

In Upper Burma, lake dwellings are believed to exist at Indawgyi in the Mogaung subdivision of the Myitkyina district, and at Inleywa near Fort Stedman in the Southern Shan States. I propose to postpone my enquiry into the lake dwellings to a more convenient season.

SECTION IV.

Progress made in the preparation of the Provincial list of ancient remains.

In the Resolution on last year's Report, it is stated that "The Lieutenant-Governor is willing to have initial lists of Archæological buildings prepared a second time by district officers, if the Archæologist is satisfied that this is necessary." I have addressed the Local Government urging the necessity of this course, which is strongly supported by the Director-General of Archæology. For the present, the preparation of the list in Forms A and B will be proceeded with steadily, and the list in Form A will be printed continuously from year to year and attached as Appendix A to each annual report.

SECTION V.

Accounts of detailed surveys and excavations.

No detailed surveys were undertaken. Excavations were made at three localities, namely, Halingyi, Pagan and Kōkkogwa.

A full report of these excavations will be given in Section I of the Second Part.

SECTION VI.

Account of conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

During the year 1904-05, 18 buildings were entered in Form A, and 15 in Form B; and the total amount of expenditure incurred on Archæo-

logical works was Rs. 29,905, as compared with Rs. 76,572 incurred in the previous year. Appendix C explains, in detail, the expenditure incurred. The work done by the Public Works Department possesses no features of architectural interest, as it consisted mainly of uprooting jungle, making roofs water-tight, strengthening beams and posts, edging old plaster with cement, &c.

At Amarapura, a low wooden structure with a corrugated iron roof was constructed over the tomb of King Shwebo Min. This building was dismantled, and a masonry *pyatthat*, similar in design and size to the one over the tomb of Queen Sinbyumayin in Fort Dufferin, was erected in its place at a cost of Rs. 1,183.

About a hundred years ago, King Bodawpaya, noticing the shrinkage of the income of the Royal Exchequer due to the large extent of the *Wuttagan* lands or religious endowments, ordered the collection of inscriptions dedicating lands to pagodas with the object of curtailing their area, and rededicating the lands so curtailed. The new inscriptions engraved by command of the King were deposited in the Arakan Pagoda; but the originals, which were about 600 in number, were lost sight of. These latter were discovered, in March last, by the Archæological clerk, Maung Pe, and they constitute an important epigraphical find. Before estampages of them are taken and deciphered, they are preserved *in situ* by erecting a fence round them and by clearing the jungle with which they were covered.

The most important work in hand was the dismantlement and reconstruction of the spire of the Mandalay Palace, for which an estimate of Rs. 60,975 was sanctioned. The slanting of the spire was noticed by me in March 1904, and it was inspected by the Chief Engineer and Superintending Engineer, Mandalay Circle, and its renovation was decided upon. In December 1904, Rs. 15,000 was given by the Government of India as a grant-in-aid from Imperial funds; but, out of this amount, only Rs. 8,000 could be utilized during the past official year. The dismantlement was effected just in time. Most of the posts below the level of the floor were found to be completely rotten, and some of the timbers of the roofs to be badly fractured. In framing the estimate the following principles were taken into consideration:—

- (i) No part of the spire, except the *ti* and *sikra* or *dubikā*, should be regilt.
- (ii) Glass mosaic work on unsound portions of the carved work should not be restored.
- (iii) Unsound portions of the woodwork should be cut off and be replaced by sound carved work.
- (iv) All rotten and broken beams should be replaced.
- (v) Iron sheet supports should be substituted for heavy planks.
- (vi) The present heavy metal work on the spire should be replaced by metal work of equal or greater strength but of lighter construction.
- (vii) Care should be taken to graduate the weight of the superstructure in such a way as to prevent its getting out of position in future.
- (viii) The spire should assume the shape, as approximately as possible, which was found at the time of the British annexation.
- (ix) The whole structure should be water-tight; and it is for the decision of the Public Works Department to do away with the middle of the triple layers of the roofs, namely, corrugated iron, and two wooden layers.
- (x) The colour of the interior of the spire should approximate, as far as possible, to the original colour of the Burmese time.

In paragraph 37, clause 3, of his Note on the work and organisation of the Provincial Survey of Burma, the Director-General of Archæology raises the question of white-washing the interior rooms of the Palace. The Zetawunzaung has now been painted red. It is not an interior room but was white-washed in Mindon Min's time, the white colour ranking above gold or red. The red paint, which has been restored, is, therefore, in accordance with ancient Burmese custom. With the single exception of an interior room in the apartments of Queen Sinbyumayin, which has been painted red, all the others have been properly white-washed. The Public Works Department has been asked to rectify this departure from custom

in the course of the next annual repairs. The principle adopted by the Burmese King appears to be that, where there are two ceilings each supported by four pillars of equal length (တံတိုင်တိုင်), and separated from each other by a partition, the interior room containing the second ceiling should be white-washed. The white colour not only affords light and is conducive of economy, but also indicates, in an unmistakable manner, the sovereignty of its occupant. The observance of this principle by the Public Works Department would ensure the maintenance of this ancient custom in respect of white-washing the interior rooms of Burmese palaces and monasteries.

A novel principle was introduced in the conservation of the Thudama and Patan *sayats* at the foot of the Mandalay hill. The former is the Convocation Hall of the Buddhist monks, and is also used as the place of meeting of the Consistory or Spiritual Court of the Thathanabaing or Buddhist Archbishop. The latter is a Buddhist Ordination Hall. These two structures are buildings, which every Burmese King was bound to erect in every new capital, and are very fine specimens of Buddhist architecture. The Local Government has decided to grant a subsidy of Rs. 6,000, provided that the Burmese *ex*-Ministers, headed by the Kinwun Mingyi, C.S.I., undertake to collect subscriptions from the Burmese community, and that the work of restoration is supervised jointly by them and the Thathanabaing.

Beside the local museums at Pagan and Mandalay, it has been deemed advisable to promote the establishment of a third within the precincts of the Shwetaza Pagoda at Shwebo, and to contribute Rs. 500 towards its construction. In the proposed museum will be deposited the relics found in the Shwebawgyun Pagoda in December 1902, together with others which may hereafter be found in ruined shrines in the neighbourhood. Valuable relics may be found by demolishing the small pagodas in disrepair near the Shwetaza Pagoda, as well as others near the European cemetery. While serving as a repository for relics, the museum will also be used as a place of custody of the Thihadaw image, which is now kept in the Shwekyimyin Pagoda at Mandalay. The image is covered thickly with gold and belongs to the Thihadaw Pagoda, which is situated a few miles to the north of Kyaukmyaung, and whose annual festival takes place in March of each year. An inscription shed will be added as an annexe to the museum. Old bricks obtained by dismantling pagodas in disrepair will be used in constructing the buildings and the total cost will probably be Rs. 3,000.

The plan and design of the museum should be in harmony with its surroundings; and I have suggested to the Trustees of the Shwetaza Pagoda that an architect should be deputed to Pagan to prepare a plan and design on the model of the Ananda Pagoda. There should be a throne or pedestal in the middle of the building, on which the Thihadaw image should be deposited, and over the image there should be a canopy of a *naga*, made of the huge silver Buddha-pad, which is lying in a battered and dilapidated condition among the relics in the Shwetaza Pagoda. The Trustees proposed to melt down the silver and turn it into an image or a small pagoda; but I succeeded in dissuading them from this view. We have already a very large number of images and pagodas, and they do not require to be perpetuated to an unlimited extent; but the custom of having canopies of *nas* is dying out, and it should be resuscitated and fostered. The Trustees have agreed to locate the museum to the north-east of the Shwetaza Pagoda. In order to secure necessary space, a number of small pagodas will have to be demolished.

In March 1905, I inspected the Archæological buildings at Pagan. On the ground floor of the Thatbyinnyu Pagoda I found *soorkee* powder and broken brick lying in heaps. They should be removed elsewhere. The two figures of *nats* at the entrance have not yet been improved, as suggested by me. Only two of the images of Buddha have had their features painted; the others have merely been white-washed. On this pagoda glazed drainage pipes might be used with advantage. On the western face of the second storey there are cracks in the wall and archway which should be grouted. Outside the building, a low parapet wall runs round it. Its height is not uniform: in some places it is 3 feet high, while in others, it is only 2½ feet high. In order to keep out cattle effectually, the height of the wall should be 3 feet throughout its length.

The brick plinth, on which the Shwegugyi Pagoda stands, should be plastered so as to make it water-tight. On the platform, outside the entrance, there are four posts, which were, at one time, used in pounding *soorkee*. They should be removed. The finial of the staircase leading to the platform should be in the customary form of a banyan leaf. The present style is quite unprecedented in Burmese architecture. The masonry pillars at the top of the staircase are irregular and inartistic. Pictures in charcoal have been scribbled on the walls under the vaulted dome, which should have been white-washed. On the second storey, rain-water had accumulated in the front verandah at the time of my visit on the 23rd March. The level of the verandah should be sloped properly so as to admit of rain-water running off easily, and drainage holes should be provided. Here also I would recommend the use of glazed pipes and the placing under them of Pakangyi stones.

On the ground floor of the Gawdawpalin Pagoda, were lying small heaps of *chunam* and broken brick, which should be removed elsewhere. The edges of the steps leading from the first to the second storey have been broken off. The plaster used requires more lime and cement. Rain water falls on the staircase through three drainage holes, which should be stopped at once. On a former occasion, I recommended the use of glazed drainage pipes, and the placing of a Pakangyi stone under each pipe to protect the masonry. I found that my suggestion had not been adopted. The edges of the steps of the staircase on the second storey have also peeled off because of the bad plaster used.

I inspected the Nanpaya Temple on the 16th March. A photograph was taken of the building before it was restored. On comparing it with the building, as now restored, I found that the two lines of moulding round the base of the plinth had completely disappeared. The unauthorised defacement of one of the distinctive features of the building is to be deplored. The edging of the old plaster has not been carefully carried out: there are still two big patches of broken plaster, unedged, on the right side of the entrance, and in a niche on the right side of the interior aisle. The new plaster used is not sufficiently adhesive: it has peeled off in some places. There should have been more lime and cement in its composition. In paragraph 65 of his Note, dated the 15th July 1904, the Director-General of Archæology laid down definite instructions regarding the conservation of the Nanpaya Temple; but I found that these instructions had not been fully carried out.

The restoration of the Bidagattaik or Old Museum building is not quite satisfactory. The new triple roofs are not only ungraceful, but are not in harmony with their surroundings. There are models in the neighbourhood, and they should have been copied. The ground plinth on the southern and eastern sides of the building is still low: it should have been raised. The edging of the plaster has not yet been completed on the exterior of the northern and western walls. On the eastern face three arches over windows have been restored without any mouldings. An exact replica of the mouldings could easily have been made from the other arches in the same building. Near the entrance there are two brick pillars on which no pointing has been attempted. Nor is there any pointing in the western interior room.

At the suggestion of the Director-General of Archæology, the fragments of three out of the ten stones of the Kalyani Inscriptions at Pegu were pieced together. The language of these three stones is Pali, and the work was satisfactorily done by the clerks of the Department. The remaining seven stones are in Talaing; and, at present, no Talaing scholar is available to undertake the work.

The Old Portuguese Church at Syriam enjoys the unique distinction of being the only Christian building conserved by Government. All trees and vegetation found growing on the walls and within the enclosed ground were removed. In order to prevent the entry of rain-water into the cracks and fissures, the tops of the walls were levelled, dressed, and plastered with cement. The big cracks in the arches were repaired with brick and cement mortar, and the small crevices were grouted with cement concrete. The roots of the *pipal* trees on the walls were sawn off carefully and removed, and their revival was prevented by the

application of the scrub eradicator, a special chemical compound sold by Messrs. John Fleming and Company of Bombay. The cost of the whole work amounted to Rs. 679.

SECTION VII.

Notice of subordinates and their work, and of changes in personnel.

There were no changes in *personnel*. My Burmese clerks continued to give satisfaction. Maung Pe, second writer, received the personal commendation of the Director-General of Archaeology for his efforts in stocking the Pagan Museum with interesting exhibits. Babu S. N. Roy, Architectural Surveyor, reverts, at his own request, to the Public Works Department, in June next. He displayed much intelligence and zeal in his work, especially in the excavations carried out at Halingyi and Kōkkogwa. I am sorry to lose him. With effect from the 1st August 1904, an English copyist was appointed, and much relief was afforded to my office.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

Halingyi is ten miles to the south-west of Shwebo town. It has hot springs and is the centre of a salt industry. It is redolent of traditions about the Pyumin and Pyōnmin, but possesses no reliable historical record either on stone or palm-leaf. The Pyu are, doubtless, the P'iao of Chinese history, and may be identified with the Shans of the present day; and the Pyōn (Prohm—Brohm—Brahman) were the Brahmanical or Aryan colonists of the Gangetic valley, who overflowed into Burma during the process of their territorial expansion. Nor are the buildings of ancient date; and, as a last resort, excavation had to be undertaken. The only glimmering of history that is available is that 799 Kings ruled over Halingyi, whose classic name is Hanthanagara (Hamsanagara), and that Karabaw was the founder of the dynasty. On such a slender basis no historical fabric of any value could be raised.

The physical configuration of a country exercises an important influence upon its destiny. The decadence of Halingyi appears to be partly due to the shifting of the bed of the river Mu, which now enters the Irrawaddy near Myinmu below Sagaing. Formerly it joined the main stream at Thitseingyi, which is now separated from the Mu by a chain of lakes and a plain of low-lying alluvial land. To the south-west of Halingyi, too, there is a series of lakes connecting that locality with the same river. Commerce was, in those remote days, as it still is, the life-blood of nations; and the deviation of the course of the Mu river must have adversely affected the prosperity of Halingyi; but how and when that deviation took place there is neither any written record nor oral tradition.

That Halingyi was a flourishing place, some centuries ago, is evidenced by the big tamarind trees found between it and Ngapio. By actual measurement, two of them were found to be $24\frac{1}{2}$ and 18 feet in circumference respectively. Tamarind trees of similar dimensions have been found at Pagan, and they are said to have been planted in 1059 A.D.

In December 1904, a villager brought me a huge brick, whose dimensions are as follows:—

	Inches.					
Length	...	...	...	...	...	20
Breadth	...	...	...	...	...	6
Thickness	...	...	...	...	...	3

He informed me that a little to the north of Halingyi, the traces of a moat and city walls might still be seen. I determined to explore the ancient site and, when I revisited the place in February 1905, brought with me my Architectural Surveyor, Babu S. N. Roy. Three plans prepared by him are annexed hereto,

namely, (i) Plan of Halingyi, (ii) Plan of Kalagôn, and (iii) Plan of Payagôn or ruins of what is supposed to be a pagoda. They will, in some measure, elucidate my report on the subject. The ancient city of Halingyi is indicated by A B C D on the first plan. There are now no villages within the city walls, and the land is partially cultivated. The locality is singularly devoid of ruined pagodas; for the Tawyagu on the western wall is a pagoda of comparatively modern construction, and Payagôn, which is to the south of the palace, marked E F G H, may not be the site of a pagoda. The salt industry, which requires large quantities of fuel, has caused the denudation of vegetation, and no big trees are found. Traces of a moat are clearly visible on the northern, eastern, and western faces. The city is rectangular in form, and measures about 9,600 feet from north to south, and about 5,800 feet from east to west. Nowhere do the walls remain standing; the bricks are strewn about on the level of the natural ground; and judging by the area covered by the broken bricks, the breadth of the walls would appear to be about 16 feet. Breaches in the walls and heaps of bricks at regular intervals mark the places where the gates stood at one time.

Not quite in the centre of the city, but a little close to its south-eastern corner, lies an enclosed space marked E F G H, and measuring about 1,400 feet square, which is supposed to be the site of the palace. Here, too, the walls, which appear to have been about 8 feet thick, have been completely razed to the ground. Portions of the eastern wall and the whole of the western appear to have been washed away. The site of the palace is not perfectly level: there is a low depression on the northern and southern faces and the ground slopes away at a gradient of from 20 to 25 feet from east to west. Further, the north-western corner of the city walls appears to have been completely washed away by an inrush of water flowing along the level of the low ground.

The above facts seem to indicate that Halingyi, whenever it might have existed, was not a stronghold of Buddhism and that its destruction was due to a seismic convulsion. Water charged with sulphur and salt still bubbles out of hot springs close to the southern wall of the city, which was breached at two places to admit of the overflow of water; and the dry nullah, which intersects the city almost diagonally, must have been filled with water at one time. The breach at P must also have been due to an erosion by water, which extended to the east of Payagôn.

Buddhist cities always face towards the sun: but Halingyi, like Hindu and Chinese capitals, appears to face towards the south. The villagers, who cultivated the fields within the city walls, are said to find, from time to time, objects of antiquarian value, as gold and silver coins, bronze figures, ornaments, &c.; but these were disposed of to others, or melted down for the sake of the metal. A few of the coins and ornaments were preserved to adorn the necks of children, and being antique objects, are supposed to be conducive to longevity. With the help of the village headman, I procured two silver coins and two gold ornaments. The coins are of equal size, and are about seven-eighths of an inch in diameter, and in thickness about one-third of that of a 2-anna piece. Their obverse face appears to represent the *Dharmachakra* and the reverse the Buddhist *trisula*. These coins were probably brought over to Halingyi by Indian Buddhist immigrants from Gangetic India. One of the ornaments is shaped like the head of an axe, and the villagers believe it to be one of Indra's thunderbolts. It is seven-eighths of an inch long and three-sixteenths of an inch wide at its broadest part. The second ornament is hexagonal in shape, each face measuring about one-eighth of an inch; and there is a hole in the centre for stringing it with thread. These ornaments are of exquisite proportion and fine workmanship, and display a degree of finish and skill, which is one of the invariable concomitants of refinement and culture, which constitute our idea of civilisation.

Two other finds have to be recorded. One is the lotus-shaped bowl of an earthenware tobacco pipe. The ornamentation and the floral design are geometrically correct, and the material used is finely baked clay. The last find is the most important. It is an inscription in the *devanāgarī* character, which is the first of its kind ever found in Burma. The language may not be Sanskrit: it may be Assamese or Manipurian; but the script appears to have an affinity to the Gupta character. Mr. Venkayya, Government Epigraphist, Madras, to whom an estamp-

age was sent, expressed his inability to decipher it; so I have submitted two estampages to the Director-General of Archæology with the suggestion that they might be forwarded to Dr. Hultsch and Dr. Vögel for favour of decipherment. I have also suggested that the Tables of Alphabet attached to Cunningham's *Inscriptionum Indicarum*, Volume I, and to Part III, Volume I, of *Anecdota Oxoniensia* (Aryan Series), will probably afford some clue in reading the inscription.

The lithic record was found, most accidentally, by a cartman, who was digging for road-metal and stone, required by the Public Works Department. It was found a little to the south of the south-eastern corner of Halingyi city and the spot is shown on the plan.

The excavations lasted from the 8th to the 15th February 1905, and were made at the following places: (i) Kalagôn; (ii) Payagôn; (iii) Palace site; (iv) a *pôngyi's* tomb near the Tawya-gu Pagoda; (v) three ruined pagodas to the south-west of the Nagayôn tank; (vi) a spot on the west bank of the Nagayôn tank, where the Sanskrit inscription was found; (vii) a dry nullah close to the western wall of the palace; (viii) Kaladaik at the south-eastern corner of the city; (ix) an ancient well near the south-western corner of the palace enclosure; (x) an ancient tank just outside the northern wall of the palace.

It must be premised, at the outset, that the excavations were singularly devoid of results of antiquarian value, and that there was no better guide for the selection of spots for excavation than oral tradition or the statements of aged persons.

Kalagôn was the first place selected for excavation. It is a small knoll situated close to the southern wall of Halingyi City, and measuring about 300 feet in length and 200 in breadth. As its name indicates, it is supposed to be the abode of the "Kalas" or Indians; but it is now used as a cattle-pen. Excavation was made at seven spots indicated by A, B, C, D, E, F, G on the Plan of Kalagôn. A is the highest point and B the lowest. At each place, a trench about six feet long, two feet wide, and four feet deep was dug; but nothing was found. Some years ago, a Burmese villager dreamt that some treasure had been buried at C. He dug about $2 \times 2 \times 2\frac{1}{2}$ feet; but his exertions were not rewarded. At his suggestion, a shaft of $3 \times 3 \times 3\frac{1}{2}$ feet was sunk, and some bricks, forming apparently the foundation of a wall, were found. The bricks were well-burnt and well laid, and each of them measured $18 \times 9 \times 2\frac{1}{2}$ inches. In a line due west of C, D was selected. After removing earth about a foot deep, well-laid bricks, which appear to be the continuation of the foundation at C, were found. At E, a human skull and bones were found at a depth of two feet nine inches. The digging was continued down to a depth of seven feet; but nothing else was found. The skull and bones appear to belong to a person of 25 or 30 years of age, who was buried about half a century ago. At F, some broken bricks were found at a depth of 3 feet. An old villager pointed out G as the spot where his father found a brick wall some forty years ago. Here, the ground was dug to a depth of 5 feet; but nothing was found.

My attention was then turned to Payagôn, or a mound containing the ruins of what is supposed to be a pagoda, which is situated about midway between the southern wall of the palace and that of the city. A shaft about 4 feet in diameter was found right in the centre of the mound. It is said to have been made about a hundred years ago by Burmese officials, who were in search of treasure. It appears that, on that occasion, a mighty storm arose, and heavy rain fell, and the treasure-hunters were frightened and fled. After digging about a foot deep, I discovered the remains of a building measuring 36 feet square. The walls are four feet thick, and each of the doorways measures 4 feet 3 inches. The ground floor was reached at a depth of 2 feet 3 inches, and the bottom of the foundation wall at a further depth of 1 foot 3 inches (*vide* Plan of Payagôn). The bricks are well-burnt and well-laid, and each of them measures $18 \times 9 \times 2\frac{1}{2}$ inches. Assuming that the building was a Buddhist temple, and judging by the structural plan of similar temples at Pagan, I considered that an image of Buddha would be enthroned in the centre facing the east, and that the relic-chamber would be somewhere between the centre of the building and its western door. Acting on this presumption, I had the spot dug to a depth of 7 feet. Huge boulders of stone without any admixture of brick were found, and no signs were discovered of any image or relic-chamber.

The place next excavated was the Nandawya or the Palace site, situated about the centre of the Palace enclosure. Three shafts were sunk 100 feet apart from each other, and the remains of a brick wall, measuring 8 feet wide, were found.

A *pōngyi's* tomb built of brick and plaster stood near the Tawyagu Pagoda, which is situated on the western wall of the city. I was under the impression that something might be found by breaking into it. I was sorely disappointed as nothing was found in spite of the sacrilege committed.

A little to the north-west of the Palace site, a spot where a dry nullah intersects the western wall of the Palace enclosure, was pointed out to me as the place where, ten years ago, a cultivator found an iron rod about 18 inches long, and bronze figures of elephants, horses, bulls, and serpents, which were filled with medicinal or alchemical ashes. I asked to see some of the figures, but was told that all had been melted down for the sake of the metal. The site is supposed to be that of a Hindu temple, and I decided to have it excavated. On digging to a depth of a foot, small pieces of oxidised iron and copper were found. The shaft was continued to a further depth of $3\frac{1}{2}$ feet, but nothing else was found.

There are three ruined pagodas to the south of the Nagayōn tank, near one of which a Burmese inscription of the 12th century A.D. was found in December last. It was expected that the excavation of these three mounds would yield interesting results; but the expectation was not realised in any way. The relic-chambers were found, but they had all been rifled before.

When the Sanskrit inscription referred to above was found, my hopes were somewhat revived, and I made earnest enquiries as to its locality, &c. There, a trench about $6\frac{1}{2}$ feet deep was dug; nothing except stones and sand was found. The inscription is incised, not on any prepared stone, but on the rough and natural surface of a boulder.

At the south-eastern corner of the city walls, stand the remains of a ruined building called Kaladaik or the masonry residence of the Indians. It is a square building, the foundation of whose northern and eastern walls still exists. Shafts to a depth of 6 and $6\frac{1}{2}$ feet respectively were sunk at two places. Nothing was found.

Two items have still to be added to the melancholy record of failure and disappointment. These are a well to the south-west of the Palace site, and a tank to its north. Stories are told of the regalia, crown jewels, &c., having been thrown into them. The well is 3 feet $4\frac{1}{2}$ inches in diameter and $8\frac{1}{2}$ feet deep. It was dry. It was dug to a depth of $8\frac{1}{2}$ feet. Nothing was found. The tank is now represented by a slight depression with no well defined banks. At the lowest point in its bed, which was quite dry, a pit measuring $8 \times 5 \times 6\frac{1}{2}$ feet was dug. Nothing was found.

In his Note, dated the 15th July 1904, on the work of the Burma Survey, the Director-General of Archæology writes:—

"The Damayangyi is the biggest building at Pagan. About 200 hundred years ago, a *pōngyi*, who was an alchemist, established his laboratory here, and is said to have succeeded in transmuting the baser metals into gold. Heaps of ashes, as if from a forge, are still pointed out to the visitor in the corridors, and people say that small grains of gold can be recovered by washing them. The explanation of all this seems to be, that the *pōngyi* penetrated into the relic-chamber and melted down the gold, which he found inside it. The main and intermediate entrances to the central chamber were afterwards bricked up—by the *pōngyi* it is said—and one of these might now be opened in order to see if there is anything of interest within."

The pagoda was built in 1170 A.D. by King Narathu, who was also called the "Kalagyamin" or the "King killed by the *kalas*". While the construction of the pagoda was in progress, the King was assassinated by some *kalas*, who were probably natives of Chittagong, and it was never completed. As will be seen from the annexed plan, the base of the pagoda consists of a huge block of masonry measuring 96 feet square, which is surrounded by two corridors each measuring 9 feet in width. There are four main entrances facing the cardinal points, and also intermediate passages joining the two corridors. The passages marked red in the plan are found to be bricked up, but not up to the level of the soffit, leaving a narrow opening throughout the length of the inner corridor. The central block of masonry appears to have been left quite intact, but the location

of the relic-chamber cannot be determined. In this instance, the oral tradition regarding the vandalism of the *pōngyi* appears to be falsified by the actual examination of the interior of the pagoda.

The account relating to the excavation in the City of Peikthano in the Magwe district is reserved for the Archæological Annual issued by the Director-General of Archæology.

SECTION II.

The epigraphical, numismatic, exploratory and other works of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report.)

To the General Archæological Report, articles on the following subjects were contributed :—

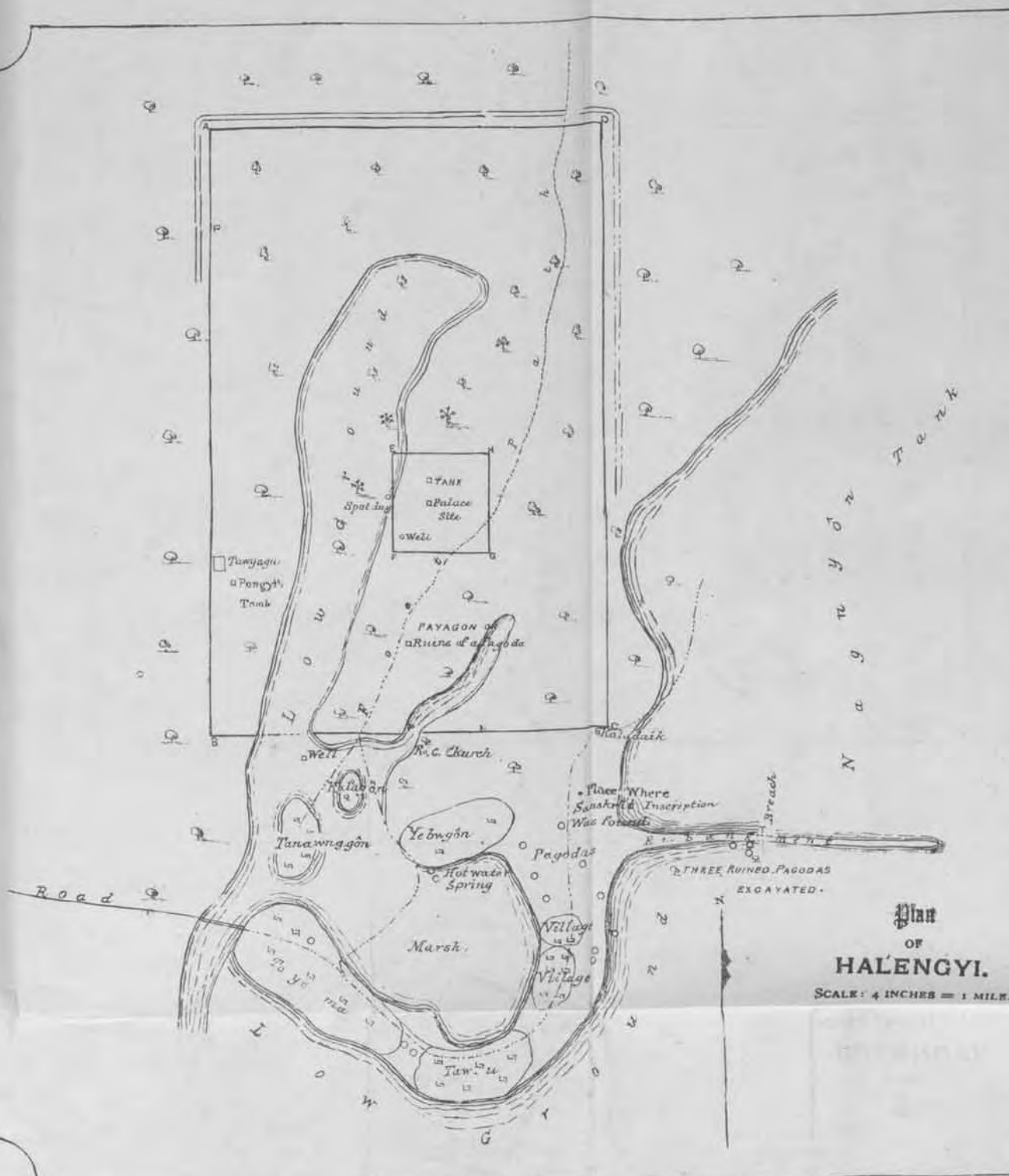
- (a) The Queen's Golden Monastery, Mandalay ;
- (b) The *pyatthats* or spires on the walls of Fort Dufferin, Mandalay ;
- (c) The Pagodas at Pagan ;
- (d) Excavation at Pagan ; and
- (e) Relics found at Shwebo.

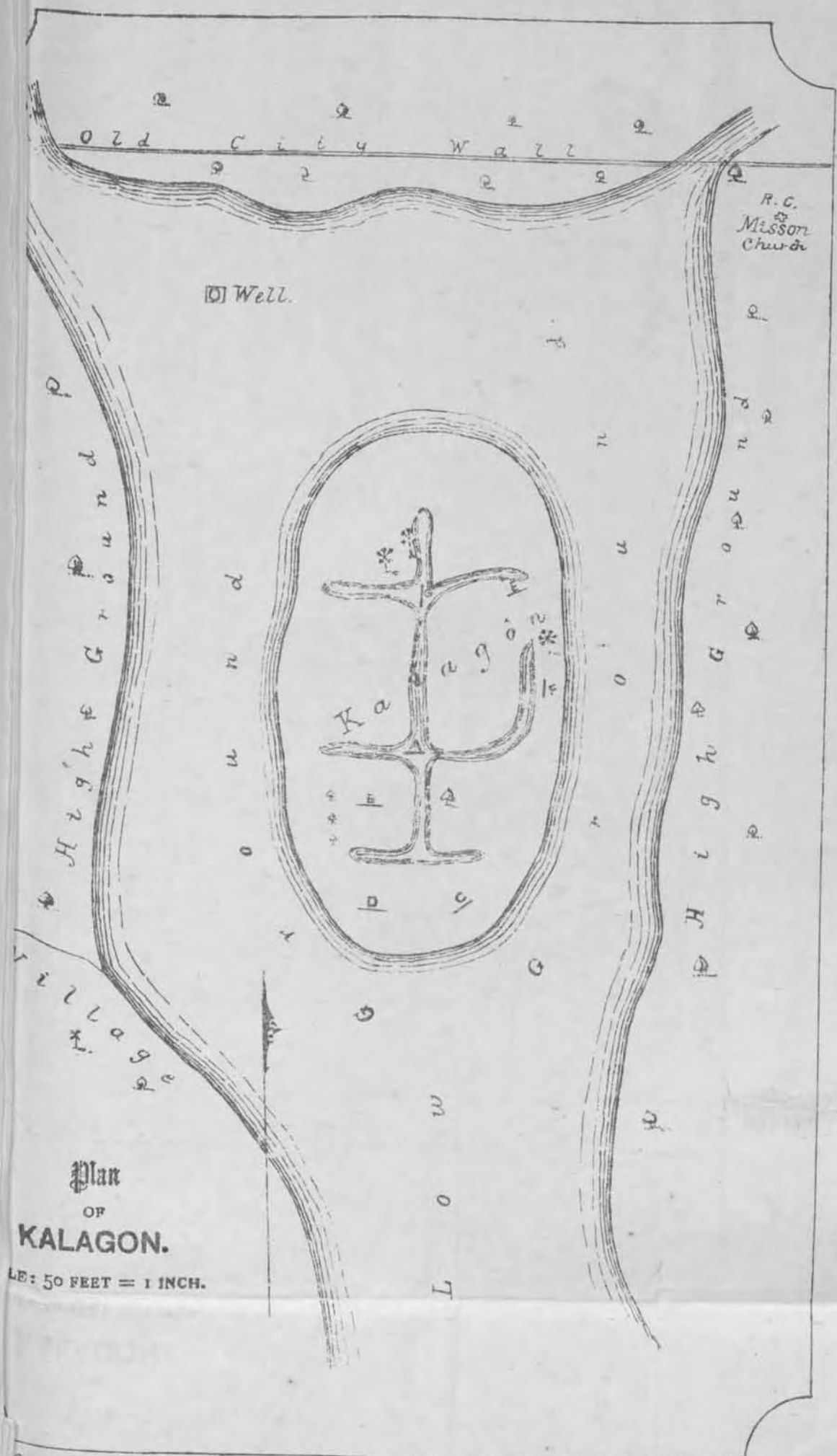
For the Superintendent, Gazetteer Revision, Burma, the following work was done :—

- (a) A note on Taikkala ;
- (b) Checking of a Gazetteer article on Mandalay.

Under "Archæological finds" there is quite a variety of matters to record. The Deputy Commissioner, Myingyan, forwarded, for examination and report, twelve pieces of metal found underground at Sudi village, Pagan township. They were examined by the Chemical Examiner, who found eleven of them to be pure lead, and the twelfth to be an alloy of lead and copper with a little tin. The Township Officer Maung Tin, A.T.M., is probably correct in thinking that these metallic pieces were used as money in ancient times. The piece marked "No. 12" was certainly used as such ; and the pieces of lead might have been, at one time, covered with an amalgam of mercury, which has disappeared completely through lapse of time. Dr. J. Ph. Vögel, Superintendent, Archæological Survey, Punjab and United Provinces Circle, sent an estampage of an inscription found on the stone enclosure of the hot spring at Basisht (Kultu). It was found to be an invocation to Rāma in Telegu. Dr. Vögel was informed accordingly, and a suggestion was made that an impression of the inscription might be sent to Mr. V. Venkayya, Government Epigraphist, Madras, for decipherment. The same officer consulted me about the identification of the three attendant figures, two of which wear the dress of *bhikkhus*, and the third that of an *upāsaka*, which were found in front of the couch of a colossal recumbent image of Gautama Buddha at Kasia, as well as about that of a standing figure of a Buddha with the right hand raised towards the shoulder, and the palm of the hand turned out. I replied that the first two figures represented Ananda and Anuruddha, cousins and servitors of Gautama, who were in constant attendance on him ; and that the third represented Jivaka, the celebrated doctor, who attended him during his last moments. Further, I identified the standing figure in question with that of Dipankara, at whose feet Gautama, during his birth as Sumedhā, received the assurance of attaining Buddhahood. The Deputy Commissioner, Pakōkku, forwarded four out of 27 pieces of silver found in a small stream called the Chichidōn Chauk, about 2 miles west of the Tabinan village, Seikpyu township, Pauk subdivision, Pakōkku district. The Deputy Commissioner was informed that the pieces of silver possessed no historical or numismatic interest, and that the surmise of the Subdivisional Officer that they were used for decorating a *pōngyi's* coffin was correct. The Conservator of Forests, Tenasserim Circle, forwarded an extract from the diary of the Divisional Forest Officer, Shwegyin, for week ending 22nd January 1905, relating to the finding, near Nyaungbinyin village, of a mound and a large flat

rock, on which was a Burmese inscription half worn away. The Burmans in the neighbourhood are unable to decipher the inscription, but say that there is a large sum of money buried under the stone. The village referred to is near Kyungyi-sakan in the drainage of the Yenwè *chaung*, which is to the west or north-west of Wainggyi. Babu Rakhal Das Banerji, Archæological Student, Bengal circle, sent a photograph of a slab of stone inscribed with Chinese letters, which was found in the garden-house of a native gentleman at Barrackpur, near Calcutta. He was informed that the stone referred to was a Chinese Tombstone "erected to the memory of Fu Chi Lung, a native of Hongkong, who died in his 68th year in the spring of the 23rd year of the reign of Emperor Taokuang of the Tach'ing dynasty" (corresponding with the year 1843 A.D.).

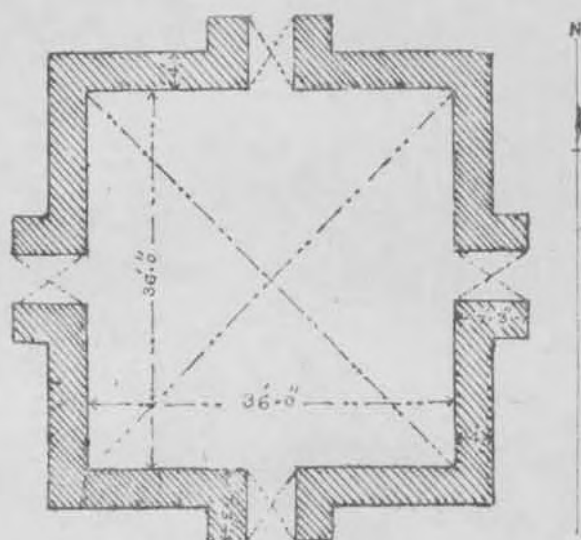




Plan
OF
KALAGON.
1" = 50 FEET

Plan
OF
PAYAGON OR RUINS OF A PAGODA.

SCALE: 16 FEET = 1 INCH.



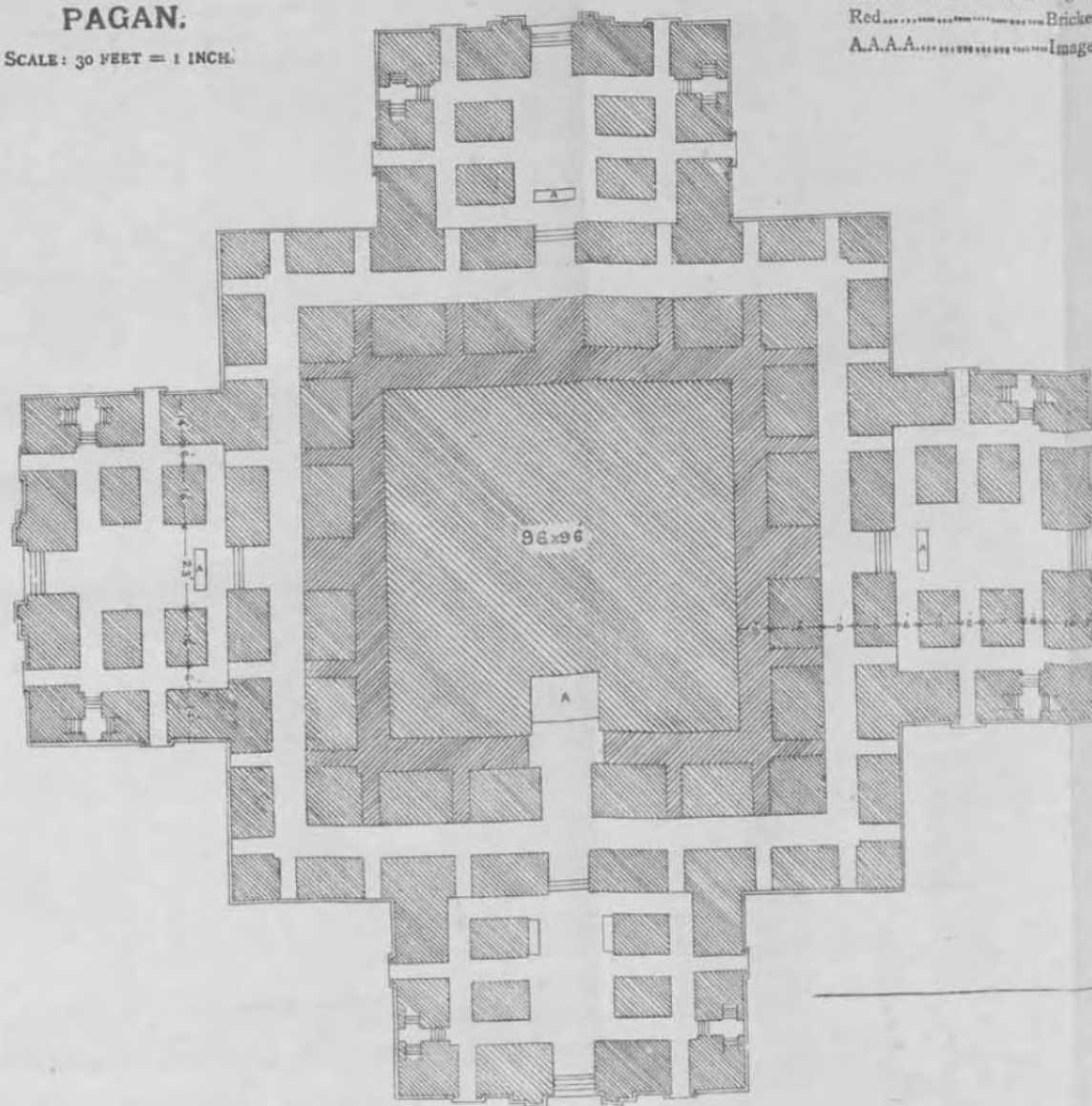
Plan
OF
DAMAYANGYI.
AT
PAGAN:

SCALE: 30 FEET = 1 INCH.

REFERENCES.

NOTE.—

Black.....Original.
Red.....Bricked up by a Pongyi.
A.A.A.A.....Images of Buddha.



APPENDICES.

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APPENDIX A.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
1	Mandalay...	Mandalay...	Mandalay ..	Fort ...	The Palace and <i>Pyatthats</i> on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859. It was originally built by Shwebomin in 1845. Its architecture is unique and is derived mainly from Nipal and Magadha through Assam and Manipur.
2	Do. ...	Do. ...	Do. ...	Tomb ...	Tomb of King Mindôn.	King Mindôn died in 1878. He was the 10th of the Alompra dynasty, which was founded in 1753. Before he died, he left instructions that his body should be buried and not cremated, thus violating the time-honoured custom of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace stockade is a fine piece of work in glass mosaic.
3	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Queen Sinbyumayin.	Sinbyumayin was the second Queen of Mindôn and mother-in-law of Thibaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
4	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Mèdawgyi.	Mèdawgyi was the mother-in-law of Mindôn. She died in 1874.
5	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of Nanmadawgyi.	Nanmadawgyi was the chief Queen of Mindôn. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace.
6	Do. ...	Do. ...	Do. ...	Monastery	Myadaung Kyaung or Queen's Monastery.	This monastery was built in 1885 by Supayalat, Queen of King Thibaw. It is a very fine specimen of Burmese architecture, and for that reason, its conservation was ordered by Lord Curzon in December 1901.
7	Do. ...	Do. ...	Amarapura	Tomb ...	Tomb of King Bodawpaya.	King Bodawpaya reigned from 1781 to 1819, i.e., for 38 years. His body was burnt on the site of the so-called "tomb," and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
8	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Bagyidaw.	Bagyidaw was a grandson of Bodawpaya. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb," and the ashes were thrown into the river Irrawaddy.
9	Do. ...	Do. ...	Do. ...	Do. ...	Tomb of King Shwebomin.	Shwebomin was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.

APPENDIX A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
10	Shwebo ...	Shwebo ...	Shwebo ...	Tomb ...	Tomb of King Alaungpaya.	This King's name is also written Alompra. He founded the last dynasty of Burma, and reigned from 1753 to 1760. During his invasion of Siam he died at Kinywa in the Thaton district. His body was carried back to Shwebo and burnt within the city walls.
11	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Ananda Pagoda...	This pagoda was built by Kyanzitha in 1090 A.D. It contains stone sculptures of exquisite workmanship, representing scenes in Gotama Buddha's life, and terra-cotta tiles, representing scenes in the <i>Jātakas</i> or previous existences of Buddha. It enshrines the images of the four Buddhas of the present world-cycle, and also an image of Kyanzitha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Jainism, are unique.
12	Do. ...	Do. ...	Do. ...	Do. ...	Manuha temple ...	This temple is situated at Myinpagan, which is about two miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings, in 1059 A.D. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering Nirvāna.
13	Do. ...	Do. ...	Do. ...	Do. ...	Gawdawpalin Pagoda.	The Gawdawpalin pagoda was built by King Narapatisithu, who reigned from 1174 to 1198 A.D., in order to commemorate the ceremony of paying homage to the <i>manes</i> of his ancestors. Its history is recorded on a stone inscription.
14	Do. ...	Do. ...	Do. ...	Do. ...	Thatbyinnyu Pagoda.	"Thatbyinnyu" signifies "Omniscience," and is one of the attributes of Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of temples in Northern India. It has five storeys: the first and second were used as the residence of monks; images were kept on the third; the fourth was used as a library; and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a <i>stūpa</i> and <i>vihāra</i> , and its history is recorded on its walls.
15	Do. ...	Do. ...	Do. ...	Do. ...	Shwegugyi Pagoda	Built by King Alaungsithu in 1141 A.D., after the model, it is said, of the "sleeping chamber" of Buddha. Its history is recorded on its walls and also, in Fāli, on a stone. The lithic inscription is celebrated for the style and elegance of its composition.

APPENDIX A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1902-03).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
16	Minbu ...	Minbu ...	Minbu ...	Pagodas and Nat Shrines.	(a) Chanthagyi Pagoda. (b) Sudaungbyi Pagoda. (c) Shwetaza Pagoda. (a) Maung Yin Byo Nat Shrine. (b) Ywadowyin Nat Shrine.	Since 1892, an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repairs of these buildings. The same amount supplemented by local subscriptions will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu. Of these buildings, the Chanthagyi pagoda only has any historical record. It was built by Mohynimindaya, King of Ava, in 1426, in order to commemorate his union with Shin Bomè, the beautiful Queen of his predecessor, Kale Kyedaungnyo, who had fled to Mansetawya for refuge. The Nat shrines appear to be dedicated to tutelary deities of the pre-Buddhistic type.
17	Pegu ...	Pegu ...	Pegu ...	Inscriptions	Kalyāni inscriptions.	The Kalyāni inscriptions are situated at Zainganaing, the western suburb of the town of Pegu. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the remaining seven is Talaing, being a translation of the Pāli text. These inscriptions were erected by Dhammaceti or Rāmadhipati, King of Pegu, in 1476 A.D., in commemoration of the consecration by Talaing monks, who had returned from Ceylon, of a <i>thein</i> or hall for the proper ordination of Buddhist monks in Burma.
18	Hanthawaddy.	Syriam ...	Syriam ...	Church ...	Old Portuguese Church.	The church was erected, in 1740-50, by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu and a member of the Barnabite Mission, which laboured in Pegu during the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdoms of Ava and Pegu and Bishop of Massulís : "In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows :—Length 81, breadth 31, height 40 French feet. It was intended to have had a domed roof, but the arrival of the Com-mandel workmen, who were sent for to construct it, was prevented by the war which arose, and the roof was therefore completed in another style. The whole building was a marvel to the Peguans, but what they more especially admired was a spiral stair-case going up inside the tower."
19	Sagaing ...	Sagaing ...	Sagaing ...	Inscription	Ywataung inscription shed.	The shed covering the inscription was constructed, in 1900, by the Executive Engineer, Shwabo, at the request of the Government Archaeologist, and is situated near the European cemetery at Ywataung. The lettering of the inscription, which dates from the 14th century A.D., has been somewhat obliterated.

APPENDIX A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1903-04).

Serial No.	District.	Township.	Town or vil- lage.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
				Nil.		

APPENDIX A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
1	Mandalay	Mandalay	Mandalay	Tomb ...	Mèdawgyi's Tomb (Laungshe Queen's).	The Laungshe Mibaya was a Queen of Mindôn and mother of ex-King Thibaw. She was of Shan extraction, being a descendant of a daughter of the Sawbwa of Thibaw (Hsipaw). As Queen-Dowager, she enjoyed some power and a White House was built for her. She died in 1881, that is, three years after the accession of her son.
2	Mingyan	Pagan	Nyaung-u	Cave temple	Kyaukku-Ônhmin	This building is situated two miles to the east of Nyaung-u and is a structure of unique architecture. It contains one inscription, frescoes, and six stone figures representing scenes in Buddha's life. The first chapter of Dr. Forchhammer's Report on Pagan describes this temple. It says "Narapatisithu erected only the upper two storeys in the 12th and Narasihapati the lateral terraces in the 13th centuries, but the lower seems to have existed before Anawrata (11th century). I believe the Kyaukku temple to be, like the Mahamuni shrine in Arakan, a remnant of North Indian Buddhism, which existed in Burma, before the introduction and establishment of the Southern Buddhist school from Ceylon and Pegu. The Kyaukku temple is often mentioned in Pagan history; it was the refuge of fugitive priests, Kings and nobles long after the conquest of Pagan by the Chinese and Shans. But all mention of it ceases with the death of the renowned Monk Ariyadhamma, who inhabited the cave temple till the year 998 B.E. (1637 A.D.). The temple is built against the precipitous side of a deep ravine. It was originally dedicated as the residence of the celebrated Pamsukulamahâthera by King Narapatisithu in 1188 A.D."
3	Do.	Do.	Do.	Do.	Thamihwet-Ônhmin and Hmyathat-Ônhmin.	These structures are situated about half a mile to the south-east of Nyaung-u. They are subterranean passages which were used as residences by Buddhist monks in the most torrid climate of Pagan. They are the Burmese counterpart of the cave temples of India. The Thamihwet Ônhmin is a cave formed by digging into the side of a hill, and contains a stone inscription, frescoes and an image of Buddha. The Hmyathat-Ônhmin contains a stone inscription, and its principal feature is a zigzag corridor running throughout its length. The second inscription, which was in the cave, but removed into the jail after the annexation, should be restored to its original position. It is now standing outside the jail. These caves were constructed about the beginning of the 13th century A.D. They were in a fairly good condition up to the time of the British annexation of Upper Burma, as pilgrims used to resort to them for sight-seeing.
4	Mingyan	Pagan	Pagan	Pagoda	Mahâbodhi	This pagoda was built by Nandaungmya Min in 1198 A.D. after the model of the Temple at Buddha Gaya in Bengal, and is the only specimen of its class to be found in Burma.

APPENDIX A—continued.

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
5	Myingyan...	Pagan ...	Pagan ...	Pagoda ...	Mingalazedi ...	This pagoda was built by Tayōkpyemin in 1241 A.D. and is noted for its beautiful terra-cotta tiles. It indicates the high watermark of Burmese religious architecture, because it was constructed a few decades before the subversion of the Pagan Empire by the Mongols.
6	Do. ...	Do. ...	Do. ...	Do. ...	Bupaya pagoda ...	This pagoda was built by Pyusawdi, the third King of Pagan, who reigned in 168—243 A.D. on a spot where, according to tradition, grew a gigantic Bu or gourd creeper. Its luxuriant and persistent growth proved a serious obstacle to the extension of the cultivation of cereals in those days, and its complete eradication was ascribed to the efforts of Pyusawdi, who subsequently became the son-in-law and heir of King Thamōkdayit, the founder of Pagan. To commemorate the event, the pagoda was built by Pyusawdi. It has been repaired and renovated by successive kings. It stands on the river bank at Pagan, and is a conspicuous object and landmark to navigators on the Irrawaddy.
7	Do. ...	Do. ...	Taungbi ...	Library ...	Bidagat Taik ...	This brick building was erected about 200 years ago and was used as a library. Its inner and outer walls are covered with frescoes illustrating the manners, customs, and dresses of a bygone age.
8	Do. ...	Do. ...	Minnanthu	Pagoda ...	Sulamani pagoda	It is situated about 4 miles to the south-east of Nyaung-u and contains frescoes, writings on the walls, and two stone inscriptions. It was built by Narapatisithu in 1183 A.D., and resembles the Thatbyinnyu Pagoda in plan.
9	Do. ...	Do. ...	Pwazaw ...	Do. ...	Dam-yazika ...	This pagoda was built by King Narapatisithu in 1196 A.D. It is pentagonal at the base, and is decorated with beautiful terra-cotta tiles. It has mural writings and inscriptions.
10	Do. ...	Do. ...	Myinpagan	Stone Temple.	Nan Paya ...	This building, which is a small structure of exquisite proportion, is situated about two miles to the south of Pagan, and close to the Manuha Temple. According to tradition, it was used as the palace of the Talaing King Manuha, when he built the temple in 1059 A.D. The Nan Paya contains specimens of fine sculpture on stone. The head of the Brahma is engraved on the pillars, which are adorned with floral designs.
11	Do. ...	Do. ...	Do. ...	Pagoda ...	Nagayōn Pagoda	This pagoda is situated at Myinpagan, about 2½ miles to the south of Pagan. It was constructed by Kyanzitha in 1064 A.D. Indian architects were employed. This building is the prototype of the Ananda Temple, and shows the evolution of the latter.
12	Do. ...	Do. ...	Thiypit-saya	Do. ...	Lawkananda pagoda.	Built by Nawrata, the hero-King of Burma, in 1059 A.D. A tooth-relic obtained from Ceylon was enshrined in it. The pagoda is an ancient land-mark, because near it were anchored all vessels from Ceylon, Arakan, and the Talaing country.

APPENDIX A—concluded

List of Buildings of Archaeological, Historical or Architectural interest to be maintained by the Public Works Department (1904-05).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Government Archaeologist.
1	2	3	4	5	6	7
13	Mandalay ..	Mandalay ..	Mandalay ..	Remains of a monastery.	The compound gates of Atumashi Kyaung.	The Atumashi Kyaung or Incomparable Monastery was built by Mindôn Min, in 1857, at a cost of about five lakhs of rupees. The building was of wood, covered with stucco on the outside, and its peculiar feature was its being surmounted by five graduated rectangular terraces instead of the customary <i>pyatthat</i> . In it was enshrined a huge image of Buddha of dimensions prescribed in the Buddhist scriptures. It was made of the silken clothes of the king covered with lacquer, and its forehead was adorned with a diamond weighing 32 <i>rattis</i> , which was presented to King Bodawpaya, about a century ago, by Mahānārāṭa, Governor of Arakan. In the building were deposited, in large teak boxes, four sets of the Tripitaka, and the monastery was entrusted to the care of the late Pagan Sadaw. During the troubles following the annexation of Upper Burma, the valuable diamond disappeared, and the whole building, together with its contents, was burnt in 1890. The carved compound gates, however, are in a good state of preservation, and it has been decided to conserve them.
14	Do. ...	Do. ...	Do. ...	Monastery	Shwenandaw Kyaung.	Built by Thibaw, in 1880, mainly of materials obtained by dismantling the apartments occupied by Mindôn Min just before his death, at a cost of about one lakh and twenty thousand rupees. The whole building is heavily gilt and adorned with <i>kashi</i> or glass mosaic work. Its architecture compares very favourably with that of the Queen's Monastery in A Road.
15	Do. ...	Do. ...	Do. ...	Do. ...	Thudama Kyaung.	Built by Mindôn Min, in 1868, to be used as a refectory whenever ecclesiastical convocations were held in the Thudama Zayat. Some of the carvings are still in a fair state of preservation.
16	Do. ...	Amarapura	Amarapura	Do. ...	The Sangyaung, consisting of two buildings.	Built, in 1840, by the Chief Queen of Shwebo Min and her daughter. The latter became the Chief Queen of Mindôn Min. The Director-General of Archaeology remarks: "They are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels, illustrating scenes in the <i>Jataka</i> stories, are let into the doors."
17	Do. ...	Do. ...	Do. ...	Remains of a Palace.	The remains of Bodawpaya's Palace.	Bodawpaya transferred his capital from Ava to Amarapura and built a new Palace in 1782. Its remains consist of two masonry buildings, namely, a <i>Pangôn</i> or Watch Tower, and a <i>Shwezaik</i> or Treasury.
18	Sagaing ...	Sagaing ...	Sagaing ...	Pagoda ...	Tupayôn Pagoda	Built by Narapati, King of Ava, in the 15th century. The Director-General of Archaeology describes it as a "pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures." There are two valuable inscriptions near the pagoda.

APPENDIX B.

Works of Archaeological, Historical or Architectural interest proposed by the Government Archaeologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archaeologist.
1	2	3	4
1	Pegu	Shwedaung Thein ...	The Director-General of Archaeology recommends the conservation of this building in the following terms: "A little money might profitably be spent in conserving the <i>Shwedaung Thein</i> or Hall of Buddhist Ordination, near the railway station. It is a square building built of brick and stucco of the ordinary type. Each wall is pierced with a door, and the entrances are guarded by two pairs of griffons, the inner pair being rampant. There is no roof to the hall, and the outer face of the northern wall has no plaster on it, but the building seems never to have been completed in the first instance. All that is necessary for its conservation is the clearance of <i>débris</i> from the plinth, a few slight repairs to the griffons, and the approaching steps, and the strengthening of the falling stucco by edging it with cement. The tops of the walls should also be protected against the rain."
2	Myingyan	Damayangyi Pagoda	Built in 1170 A.D. by King Narathu, who was also called the "Kalagyamin" or the "King killed by the Kalas." While the construction of the pagoda was in progress, the King was assassinated by some Kalas, who were probably natives of Chittagong, and it was never completed. Most of the arches and the major portion of the work are still sound. It is the biggest building of the kind in Burma, and attached to it are two inscriptions dated, respectively, 1205 and 1253 A.D. Its conservation is recommended by the Director-General of Archaeology in the following terms: "The Damayangyi is the biggest building at Pagan. About 200 years ago, a <i>pōngyi</i>, who was an alchemist, established his laboratory here, and is said to have succeeded in transmuting the baser metals into gold. "In conserving the main building, the same general principle should be followed as in the case of other pagodas. Underpinning should be resorted to at the corners or wherever it is necessary, and the loose or fallen brickwork of some of the arches above the doorways or niches should be restored. There are structural cracks in the building caused by settlement in the foundations; but they are not serious and may be simply filled in with mortar, or brickwork. The holes where the natives have been excavating for treasure, should be closed up, and the brickwork generally should be maintained in its present condition as far as possible. In many instances, however, it will be necessary to dismantle brickwork, which is badly dilapidated. Our principle should be to cut away the unsound portions of the brickwork, and conserve the sound ones by making them water-tight. To rid the building of the bats with which it is infested, thorn bushes should be hung in the gateways. The roof is in too ruinous a condition to justify any work of repair being undertaken. It will be sufficient if it is made water-tight as far as that may be practicable. The steps on all sides of the building will require slight repairs, and, if a model is wanted, those in the interior of the side-aisles, which are in a good state of preservation, may be copied. Around the pagoda are two circuit walls, in the outer one of which are gaps, where cactus trees have grown. These trees may be left alone, but where no protection exists across the gaps, wooden fencing may be erected for keeping out the cattle. It is not necessary to repair the brick walls. The space between the outer walls and the platform should be cleared of jungle; but the <i>débris</i> lying about is altogether too extensive to be cleared away, and only such of it as is lying on the platform itself should be removed."
3	Myingyan	Ngakywè Nadaung Pagoda.	One of the five pagodas built by King Taungthugyi in the 10th century A.D., i.e., to say, before Pagan fell under the influence of the Southern School of Buddhism. The Director-General of Archaeology recommends its conservation in the following terms: "The small pagoda called Ngakywè Nadaung, covered with green glazed tiles, is of an elongated bulbous shape, which bespeaks its great antiquity. Such a unique monument certainly deserves to be preserved, and this can be effected in a general way by strengthening the base with brickwork and by filling in gaps and crevices. The pagoda should be made water-tight, and any loose tile-work should be firmly cemented in position with red coloured cement."

APPENDIX B.—continued.

Works of Archaeological, Historical or Architectural interest proposed by the Government Archaeologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archaeologist.
1	2	3	4
4	Myingyan	... Patothamya Pagoda	One of the five pagodas built by King Taungthugyi in the 10th century A.D. Its walls are adorned with frescoes. The Director-General of Archaeology notes as follows on its conservation : "The Patothamya Pagoda is said to have been built before the Ananda, i.e., before the influence of the Southern School of Buddhism reached Pagan. A considerable historical interest attaches to it and its conservation appears to be expedient."
5	Do.	... Petleikpaya Pagoda	Date of building unknown ; probably about the 10th century A.D. The Director-General of Archaeology writes as follows : "There is a small pagoda at Thiripyitsaya called Petleikpaya adorned with small earthenware tiles, which should also be removed to the Museum ; and some measures might be taken for the preservation of the pagoda."
6	Mandalay	... Compound gates of the Atumashi Kyaung.	Mr. Marshall writes :—"The magnificent Atumashi Kyaung or Incomparable Monastery, is now a mass of charred remains. It was erected by Mindon in 1857 and burnt down in 1892. It might be worth while to preserve <i>in situ</i> the gates of the compound, re-erecting those which are lying on the ground, and doing whatever is necessary to preserve the woodwork."
7	Do.	... Shwe Nandaw Kyaung.	Mr. Marshall writes :—"The one building in Mandalay, which is comparable to the Queen's Monastery and even surpasses it in some respects, is the Shwe Nandaw Kyaung, near the Atumashi. It was built in 1880, by Queen Sinbyumayin, with materials obtained by dismantling the room in the Palace, where Mindon died in 1878, and the carvings and pillars in the chapel are exquisite. It is occupied by Buddhist monks, and is fairly well kept up by them, but the conservation work ought to be more systematic, and some arrangements for making it so might be come to with the monks or local elders. The timely patching up of the flooring or roof, and the annual earth-oiling of the wood etc., would materially lengthen the life of the building."
8	Do.	... Thudama Kyaung...	Mr. Marshall writes :—"Close to the Thudama Zayat is the Thudama Kyaung, occupied by Buddhist monks, which deserves to be preserved if only for the sake of its fine carving. A small sum might be profitably laid out in earth-oiling the wood-work, strengthening structural supports, setting up pinnacles, restoring a few of the missing carvings, whose absence is most conspicuous, and replacing others by plain teak boards."
9	Do.	... The two Sangyaung Monasteries at Amarapura.	Mr. Marshall writes :—"The Sangyaung consists of two buildings built about 85 years ago by Mindon's Chief Queen and her mother ; they are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels, illustrating scenes in the <i>Jataka</i> stories, are let into the doors. The building erected by Mindon's mother-in-law should be repaired structurally and earth oiled, but no attempt should be made to restore the carvings. In one corner are lying three pieces of carving covered with glass mosaic, which cannot now be replaced in their original positions owing to the rotten state of the woodwork. A collection of such carvings should be made and preserved in the Mandalay Palace Museum, or if not needed there, should be distributed to the museums in India. "The building put up by the Chief Queen should, without question, be conserved, the same measures being taken as in the case of the preceding building. The whitewash also on one of the interior rooms should be removed. It may be noted that there are some good examples here of ancient lampposts with dragon designs, which could well be adopted if substitutes are required for some of the hideous modern lamps around the Mandalay Palace or elsewhere."

APPENDIX B—continued.

Works of Archaeological, Historical or Architectural interest proposed by the Government Archaeologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archaeologist.
1	2	3	4
10	Mandalay	... Remains of Bodawpaya's Palace at Amarapura.	Mr. Marshall writes:—"The remains of the palace built by Bodawpaya consist of two masonry buildings, one of which is called the Pangôn, and the other the Shwedaik or Treasury. The former was originally a two-storeyed building; but it has now neither roof nor flooring. The latter is on a high plinth, and is in a fair state of preservation. Both buildings deserve to be roughly conserved. The jungle, to a distance of at least 20 feet around the buildings, should be cleared; the tops of the walls should be made water-tight with rough plaster, which should not be obtrusive to the eye; and petty structural repairs should be done; but nothing on an extended scale need be attempted. The exposed brick-facing need not be protected by a coating of plaster, but the broken edges of the plaster should be finished off with cement to arrest its further decay. Our object is to retain the old plaster, which still remains, and not to attempt any unnecessary restoration. None of the ornamentation in plaster or brickwork should be restored. The crevices in the walls where wooden joists used to rest, should be filled up and plastered; and steps should be taken for draining off rain water which accumulates in the interior of the buildings during the rainy season. The whole of the repairs should be done on the cheapest lines, provided that the work is substantial."
11	Sagaing	... Tupayôn Pagoda ...	Mr. Marshall writes:—"The Tupayôn (<i>Stápārāma</i>) is a pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures, and, for this reason, is certainly worthy of conservation. The platform is now overgrown with jungle, some of the stone railings have been broken, and broken heads of the images of Buddha are to be seen near the pagoda. A chapel in a corner of the court yard filled with images of Buddha, is in a dilapidated condition, and two valuable inscriptions of the 16th century A.D. are totally unprovided with shelter. The jungle should be cut down, and the courtyard, the base of the pagoda, and the steps leading to it should be cleared of all debris. Crumbling masses of masonry should be underpinned with brick and plaster, and here and there loose brickwork might be strengthened with a judicious application of mortar, the cracks in the brickwork should be filled up so as to prevent the entry of rain water, the chapel in the corner should be repaired, and the inscriptions should be preserved <i>in situ</i> , and a masonry shelter capable of admitting enough light, should be built over them."
12	Myingyan	... Sapada Pagoda ...	Built, in the 12th century, by Sapada, a native of Bassein, who was ordained a Buddhist Monk in Ceylon, and who founded a sect at Pagan on his return to Burma. The pagoda was constructed after the model of a Singhalese shrine, and is the prototype of similar structures in the Province. It is a land-mark in the history of Buddhism, and commemorates the religious intercourse between Burma and Ceylon. Only the eastern gateway remains; and it may be repaired together with the plinth on which it stands. The pagoda itself is in a fair state of preservation; the crevices in it may be filled up with brick; the <i>sikra</i> on its top may be put in good order; and the whole structure may be made watertight.
13	Do.	... Shwesandaw Pagoda	First pagoda built by King Nawrata, after his conquest of Thātôn in the 11th century. It is said that some sacred hairs of Gotama Buddha, which were obtained from the Talaing country, were enshrined in it. The pagoda is also known as the Mahāpeinnè or Ganesha Pagoda, from the fact that each of the four corners of its lowest terrace is guarded by three Hindu gods, Brahma, Vishnu and Siva, the second being often identified with Ganesha. In the Burmese time, the shrine enjoyed a yearly revenue of Rs. 5,000, derived from its endowments. In 1882, however, the rents were appropriated by the Burmese Government for the public service, and it fell into a state of disrepair. The villagers of Kyaunggyi Ngaywa, in the Pakókku district, where its <i>wuttagan</i> lands are situated, still make to the pagoda offerings of their first fruits. The building is partly overgrown with vegetation, which should be destroyed. The holes made by treasure hunters should be carefully filled up. The loose bricks should be underpinned, and the whole structure should be made watertight as far as possible.

APPENDIX B—concluded.

Works of Archaeological, Historical or Architectural interest proposed by the Government Archaeologist to be maintained by Government (1904-05).

Serial No.	District.	Name of work.	Remarks of Government Archaeologist.
1	2	3	4
14	Myingyan	... Myinkaba Pagoda...	Built by King Nawrata in the 11th century, in order to expiate the crime of killing his predecessor and half-brother, Sökkade, in battle. It is of bulbous form, and is situated on the Myinkaba <i>chauki</i> , which is so called because Sökkade's corpse came floating down the stream together with his saddle. To the shrine are thus attached interesting historical associations, and its peculiar shape bespeaks its freedom from the influences of the Southern School of Buddhism, which was imported to Pagan after the conquest of Thatôn. It thus constitutes a dividing line between the Northern and Southern Schools of Buddhism at Pagan. The Pagoda is about 15 feet high, and the cost of its conservation will not be great. All that is required is to make it water-tight as far as possible, and to protect it from being washed away by the stream by building a plinth or low parapet wall around it.
15	Do.	... Seinnyet Pagoda ...	A cylindrical structure of the 11th century, which is most interesting, both architecturally and historically. On the second terrace guarding the flower-vase at each corner is the figure of a lion, whose features are distinctly Chinese, while at each corner of the third terrace the wings of what looks like a winged dragon remain. On the bell-shaped dome, which is ornamented with ogres disgorging strings of pearls, the small figure of a Buddha of exquisite proportion, sits enshrined in a highly ornamented niche facing each of the cardinal points. Above this is a foliated capital, surmounted by a small <i>stupa</i> , as in the case of Singhalese shrines. The pagoda represents a distinct stage in the development of Buddhist religious architecture in Burma, and reflects the streams of influences from China, Tibet, and Ceylon. It is in a fair state of preservation. Vegetation may be destroyed, and the holes made by treasure hunters may be filled up. The whole structure should be made water-tight.

APPENDIX C.

Statement showing expenditure sanctioned and incurred on Archaeological works during 1904-05.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs.	
1	Clearing jungle round the pagodas at Tagaung, Ruby Mines district.	240	240	
2	Annual repairs to <i>pyatthats</i> on walls of Fort Dufferin, Mandalay.	3,373	2,945	
3	Annual repairs to tombs of King Mindôn Min, Queen Nanmadaw, and two Queens Dowager, Mandalay.	514	512	
4	Annual repairs to Palace buildings, Mandalay ...	3,000	3,000	
5	Annual repairs to tombs of Shwebo-min, Bagydaw and Bodawpaya, Amarapura.	180	158	
6	Erecting a masonry <i>pyatthat</i> over the tomb of King Shwebo-min at Amarapura.	1,183	1,183	
7	Providing wire fencing and trellis doors to the tombs of ancient Kings of Burma at Amarapura.	433	428	
8	Erection of a fence at Amarapura for preserving <i>in situ</i> 600 inscriptions collected by King Bodawpaya.	300	300	
9	Special repairs to building No. 11 on Palace platform, Mandalay, for use as a museum.	1,436	1,436	
10	Dismantling and reconstructing the Spire of the Palace, Mandalay.	60,975	8,099	In progress. During 1904-05, a grant of Rs. 8,000 was made by the Government of India from Imperial funds.
11	Contribution towards the restoration of the Thudama and Patan <i>sayats</i> , Mandalay.	6,000	Nil	Cost to be supplemented by public subscriptions and work to be supervised by the <i>Thathanaing</i> and Kinwun Mingyi, C.S.I.
12	Contribution towards the construction of a museum at Shwebo.	500	500	Money handed over to Trustees of Shwetaza pagoda.
13	Constructing a museum and Image-shed at Pagan ...	7,558	3,056	Rupees 4,875 was spent last year, total cost being Rs. 7,931.
14	Petty repairs to Ananda, Thatbyinnyu, Shwekugyi, Gawdawpalin and Manuha pagodas at Pagan.	1,200	1,350	
15	Special repairs to Nanpaya temple at Pagan ...	2,725	2,829	
16	Special repairs to <i>Bidagattaik</i> at Pagan ...	1,218	1,222	
17	Cost of removing 60 inscriptions to museum at Pagan...	200	200	
18	Provision of Pagan museum with two rows of open shelves.	600	600	
19	Wages of durwans employed to look after pagodas and museum at Pagan.	1,068	1,068	One durwan entertained for museum with effect from 1st September 1904, at Rs. 12 per mensem.
20	Cost of piecing together the fragments of the Kalyani Inscriptions at Pegu.	200	200	
21	Special repairs to old Portuguese Church at Syriam, Hanthawaddy district.	679	679	
	Total ...	93,582	29,905	

APPENDIX D.

Cost of the Archaeological Department under the main heads of the Budget.

Main heads of Budget.	Provision in Budget for 1904-05.	Actual expenditure in 1904-05.	Balance remaining on 31st March 1905.	Remarks.
1	2	3	4	5
<i>Salaries.</i>	Rs.	Rs. A. P.	Rs. A. P.	
Government Archaeologist	6,000	6,000 0 0	.....	
<i>Establishment.</i>				
Architectural Surveyor	1,800	1,800 0 0	.....	
Clerks (3)	2,400	2,720 0 0	.....	One English copyist entertained on 1st August 1904, at Rs. 40 per mensem.
Draughtsmen (2)	1,680	Nil.	1,680 0 0	Not yet entertained.
Servants (5)	648	600 0 0	48 0 0	The 4th peon was entertained on 1st August 1904, at Rs. 12 per mensem.
<i>Allowances.</i>				
Travelling allowance of Government Archaeologist.	2,000	752 2 0	1,247 14 0	Partly debited to the Budget of the Adviser on Chinese Affairs.
Establishment	1,000	1,074 15 6	.....	
<i>Supplies and Services.</i>				
Cost of Chemicals	3,000	1,149 15 0	1,850 1 0	
Purchase of photographs				
Preservation of Archaeological remains ...	2,000	354 0 0	1,646 0 0	
Mandalay and Pagan Museums	1,000	1,200 0 0	.....	
Contribution towards building a museum at Shwebo.	Nil.	500 0 0	.....	
<i>Contingencies.</i>				
Service postage	40	60 0 0	.....	
Service telegrams	20	23 14 0	.....	
Miscellaneous	912	1,154 6 6	.....	
House-rent	Nil.	1,120 0 0	.....	House rented from 1st September 1904, at Rs. 160 per mensem.
Purchase of books for Archaeological Library.	Nil.	1,025 0 0	.....	All excess expenditure debited to anticipated savings in the Budget.
Total	22,500	19,534 5 0	6,471 15 0	

APPENDIX E.

(a) List of drawings made by the Archaeological Department, Burma, during the year 1904-05.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		ft. in.		
31*	Site plan of Atumashi <i>kyaung</i>	80 = 1	Mandalay.	
32	Plan of Atumashi <i>kyaung</i>	20 = 1	Do.	
33	Site plan of Bidagat-taik or library	20 = 1	Do.	
34	Plan of Bi ² agat-taik or library	10 = 1	Do.	
35	Plan of Shwedaik	16 = 1	Amarapura.	
36	Plan of Nan Myin	16 = 1	Do.	
37	Band on the pillars in the chapel of Mèdaw's Sangyaung.	1 = 1	Do.	
38	Band on the pillars in the chapel of Thamidaw's Sangyaung.	1 = 1	Do.	
39	Band on the pillars in the chapel of Shwenandaw <i>kyaung</i> .	1 = 1	Mandalay.	
40	Site plan of Palace	300 = 1	Do.	
41	Plan of pre-historic site at Halingyi	4 = 1 mile	Shwebo district.	
42	Plan of Kalagôn site at Halingyi	50 = 1	Do.	
43	Plan of a ruined pagoda at Halingyi	16 = 1	Do.	
44	Plan of a Nat shrine at Halingyi	10 = 1	Do.	
45	Section and details of above	{ 10 = 1 3 = 1 }	{ Do.	
46	Site plan of <i>sayats</i> in North Moat road	200 = 1	Mandalay.	
47	Plan of a <i>sayat</i> in North Moat road	10 = 1	Do.	
48	Plan of Damayangyi pagoda	30 = 1	Pagan.	
49	Plan of Peikthano city	1,600 = 1	Magwe district.	
50	Plan of Palace in Peikthano city	300 = 1	Do.	
51	Site plan of pagoda	100 = 1	Kaunghmudaw pagoda near Sagaing.	
52	Section of pagoda	25 = 1	Ditto.	
53	Detail drawing of plinth	10 = 1	Ditto.	
54	Section and elevation of first plinth	4 = 1	Ditto.	
55	Scroll work on the pagoda	4 = 1	Ditto.	
56	Plan of gate- <i>pyatthat</i>	16 = 1	Ditto.	
57	Plan of corner- <i>pyatthat</i>	16 = 1	Ditto.	
58	Section of first enclosure wall	10 = 1	Ditto.	
59	Part elevation of plinth	4 = 1	Ditto.	
60	Drawing of drainage pipe	2 = 1	Ditto.	
61	Drawing of pillars of walls	4 = 1	Ditto.	
62	Drawing of lamp posts	2 = 1	Ditto.	
63	Plan of tank in compound	64 = 1	Ditto.	

* Numbering continued from previous report.

APPENDIX E—continued.

(b).—List of photographs taken by the Archaeological Department, Burma, during the year 1924-25.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
124*	Tupāyōn (Stūpārāma) pagoda ...	12 inches by 10 inches ...	Sagaing.	
125	Tupāyōn (Stūpārāma) pagoda and inscription ...	Ditto ...	Do.	
126	Aungmyelawka pagoda ...	Ditto ...	Do.	
127	Lion, at the entrance of Aungmyelawka pagoda ...	Ditto ...	Do.	
128	Shwedāik or Treasury ...	Ditto ...	Amarapura.	
129	Ditto ...	8½ inches by 6½ inches ...	Do.	
130	Nannmyin or Observatory Tower ...	12 inches by 10 inches ...	Do.	
131	Ditto ...	8½ inches by 6½ inches ...	Do.	
132	Thudama sayat ...	Ditto ...	Do.	
133	Bidagat-taik or library ...	Ditto ...	Do.	
134	A ruined gate ...	Ditto ...	Do.	
135	Mahuya or crystal image in Eindawya pagoda ...	Ditto ...	Mandalay.	
136	Group of sayats in North Moat road ...	12 inches by 10 inches ...	Do.	
137	A sayat in North Moat road ...	Ditto ...	Do.	
138	First enclosure wall of Bidagat-taik ...	8½ inches by 6½ inches ...	Do.	
139	Entrance gate of Bidagat-taik ...	Ditto ...	Do.	
140	Parapet of Bidagat-taik ...	Ditto ...	Do.	
141	Atumashi kyaung or Incomparable monastery ...	12 inches by 10 inches ...	Do.	
142	Interior of monastery ...	Ditto ...	Do.	
143	Moulding on the parapet of monastery ...	8½ inches by 6½ inches ...	Do.	
144	Moulding on the gate and arch of monastery ...	Ditto ...	Do.	
145	Moulding on the stair case of monastery ...	Ditto ...	Do.	
146	Entrance gate of monastery ...	Ditto ...	Do.	
147	Shwe Nandaw kyaung ...	12 inches by 10 inches ...	Do.	
148	Door and railing of kyaung ...	8½ inches by 6½ inches ...	Do.	
149	Railing in the verandah of kyaung ...	Ditto ...	Do.	
150	Images of "Thagya" (Indrā) in Shwe Nandaw kyaung ...	Ditto ...	Do.	
151	View of the Arakan pagoda ...	Ditto ...	Do.	
152	Ditto ...	Ditto ...	Do.	
153	Ditto ...	Ditto ...	Do.	
154	Bronze figures of men ...	Ditto ...	Do.	
155	Ditto ...	Ditto ...	Do.	
156	Bronze figures of elephants ...	Ditto ...	Do.	
157	Wooden figures underneath the floor of Queen's monastery in A road.	12 inches by 10 inches ...	Do.	
158	Ditto ...	Ditto ...	Do.	
159	Ditto ...	Ditto ...	Do.	
160	Ditto ...	Ditto ...	Do.	
161	Ditto ...	Ditto ...	Do.	
162	Ditto ...	Ditto ...	Do.	
163	Ditto ...	Ditto ...	Do.	
164	Ditto ...	Ditto ...	Do.	
165	Salin monastery ...	Ditto ...	Do.	
166	Ditto ...	8½ inches by 6½ inches ...	Do.	
167	Carving on balustrade of monastery ...	Ditto ...	Do.	
168	Carving on railing of monastery ...	Ditto ...	Do.	
169	Detail carving on railing of monastery ...	6½ inches by 4½ inches ...	Do.	
170	Carving on door in the verandah of monastery ...	8½ inches by 6½ inches ...	Do.	
171	A door to the hall of monastery ...	Ditto ...	Do.	
172	A side door to the hall of monastery ...	Ditto ...	Do.	
173	Carving on a door of monastery ...	Ditto ...	Do.	
174	A window in main hall of monastery ...	Ditto ...	Do.	
175	Ditto ...	Ditto ...	Do.	
176	Eaves of main hall ...	Ditto ...	Do.	
177	Panel in wall of monastery ...	Ditto ...	Do.	
178	Taik Taw kyaung ...	12 inches by 10 inches ...	Do.	
179	Carving on balustrade of monastery ...	8½ inches by 6½ inches ...	Do.	
180	Carving on railing of monastery ...	Ditto ...	Do.	
181	Detail carving on railing of monastery ...	Ditto ...	Do.	
182	Carving on railing on east side of monastery ...	Ditto ...	Do.	
183	Eaves of main hall of monastery ...	Ditto ...	Do.	
184	A door in verandah of monastery ...	Ditto ...	Do.	
185	A door to the hall of monastery ...	Ditto ...	Do.	
186	Panel in wall of monastery ...	Ditto ...	Do.	
187	Eaves of main roof ...	Ditto ...	Do.	
188	A gable of one of the subsidiary buildings surrounding the Taik Taw kyaung.	Ditto ...	Do.	
189	A door } ing the Taik Taw kyaung.	Ditto ...	Do.	
190	The Mogauing kyaung ...	Ditto ...	Do.	
191	Ditto ...	12 inches by 10 inches ...	Do.	
192	Ditto ...	8½ inches by 6½ inches ...	Do.	
193	Panelled walls of kyaung ...	Ditto ...	Do.	
194	Ditto ...	Ditto ...	Do.	
195	Ditto ...	Ditto ...	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(b).—List of photographs taken by the Archaeological Department, Burma, during the year 1904-05.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
196	Kaungmudaw pagoda	12 inches by 10 inches ...	Kaungmudaw pagoda near Sagaing.	
197	Nat in a niche	6½ inches by 4½ inches ...	Ditto.	
198	Images of Buddha in the four chapels ...	8½ inches by 6½ inches ...	Ditto.	
199	Ditto	Ditto ...	Ditto.	
200	Ditto	Ditto ...	Ditto.	
201	Ditto	Ditto ...	Ditto.	
202	A <i>sayat</i> on the platform	12 inches by 10 inches ...	Ditto.	
203	A tank near the pagoda	Ditto ...	Ditto.	
204	A <i>pyatthat</i> over the gateway	6½ inches by 4½ inches ...	Ditto.	
205	A <i>pyatthat</i> at a corner	Ditto ...	Ditto.	
206	Carving on a wooden door	8½ inches by 6½ inches ...	Ditto.	
207	Dragon at the entrance gate	6½ inches by 4½ inches ...	Ditto.	
208	Graves of <i>Pongyi</i> and laymen	12 inches by 10 inches ...	Ditto.	
209	Ditto	Ditto ...	Ditto.	
210	Inscription shed	8½ inches by 6½ inches ...	Ditto.	
211	The <i>Dakkhina kyaung</i>	Ditto ...	Ditto.	
212	Figures of <i>nats</i> collected together in a small <i>natsin</i> ...	Ditto ...	Ditto.	
213	Figures of <i>nats</i>	6½ inches by 4½ inches ...	Ditto.	
214	Ditto	Ditto ...	Ditto.	
215	Ditto	Ditto ...	Ditto.	
216	Two Manipurian figures on a gong stand ...	8½ inches by 6½ inches ...	Ditto.	
217	Throne of King Thalunmindaya	Ditto ...	Ditto.	
218	Howdah of King Thalunmindaya	Ditto ...	Ditto.	
219	Image of Buddha	Ditto ...	Ditto.	
220	Image of Buddha	Ditto ...	Ditto.	
221	Relics of Shwebawgyun pagoda	12 inches by 10 inches ...	Shwebo.	
222	Ditto	Ditto ...	Do.	
223	Ditto	Ditto ...	Do.	
224	Ditto	Ditto ...	Do.	
225	Shwetaza pagoda	8½ inches by 6½ inches ...	Do.	
226	Compound of Shwetaza pagoda	Ditto ...	Do.	
227	Ruined pagodas near cemetery	12 inches by 10 inches ...	Do.	
228	View of the Myodaung pagoda	8½ inches by 6½ inches ...	Do.	
229	Myodaung pagoda	12 inches by 10 inches ...	Do.	
230	Nat shrine at Halingyi	Ditto ...	Shwebo district.	
231	Buddha's throne in Hmawgun <i>kyaung</i> , at Halingyi ...	Ditto ...	Ditto.	
232	Ruined pagodas near the Nagayon tank, at Halingyi ...	8½ inches by 6½ inches ...	Ditto.	
233	Ruined pagoda in old city, at Halingyi	Ditto ...	Ditto.	
234	Shwe Ku Temple, at Halingyi	Ditto ...	Ditto.	
235	Part of Shwe Ku Temple, at Halingyi	12 inches by 10 inches ...	Ditto.	
236	Image of Buddha in the Shwe Ku Temple, at Halingyi ...	6½ inches by 4½ inches ...	Ditto.	
237	A <i>Pongyi's</i> Tomb, at Halingyi	Ditto ...	Ditto.	
238	Ancient gold ornaments, at Halingyi	Ditto ...	Ditto.	
239	Ancient coins, at Halingyi	Ditto ...	Ditto.	
240	Ditto	Ditto ...	Ditto.	
241	Skull and bones, found at Kalagön	Ditto ...	Ditto.	
242	Pieces of metal found on excavation, at Kalagön ...	Ditto ...	Ditto.	
243	Damayangyi pagoda	8½ inches by 6½ inches ...	Pagan.	
244	Detail of Damayangyi pagoda	12 inches by 10 inches ...	Do.	
245	A ruined pagoda	8½ inches by 6½ inches ...	Thipyitsaya.	
246	Bank of river Irrawaddy at Thipyitsaya	Ditto ...	Do.	
247	Nan Paya Temple (front)	12 inches by 10 inches ...	Myinpagan.	
248	Nan Paya Temple (back)	8½ inches by 6½ inches ...	Ditto.	
249	Thitsawade pagoda	12 inches by 10 inches ...	Pwazaw.	
250	Sapadaw pagoda	Ditto ...	Nyaung-U, west.	
251	Shwe-San-Daw pagoda	Ditto ...	Pagan.	
252	Pato-Tha-Mya pagoda	Ditto ...	Do.	
253	Myinkaba pagoda	8½ inches by 6½ inches ...	Myinpagan.	
254	Pet-Leik and Nga-Kywe Nadaung pagodas	Ditto ...	Pagan.	
255	Sein-Nyet-Nyi-Ama pagoda	12 inches by 10 inches ...	Myinpagan.	
256	Tobacco pipes found in Peikthano city	8½ inches by 6½ inches ...	Magwe district.	
257	Funeral urns found in Peikthano city	Ditto ...	Ditto.	
258	Localities where funeral urns were found in Peikthano city.	12 inches by 10 inches ...	Ditto.	
259	Ditto	Ditto ...	Ditto.	
260*	Front page of album	8½ inches by 6½ inches ...	Ditto.	
261	East facade of Damayangyi pagoda	Ditto ...	Pagan.	
262	Flat arch in Damayangyi pagoda	Ditto ...	Do.	
263	Figures in Damayangyi pagoda	Ditto ...	Do.	
264	Carved doorway, Damayangyi	Ditto ...	Do.	

* Serial Numbers 260 to 304 are copies made of an album of photographs taken by the British Mission to Ava in 1855.

APPENDIX E—concluded.

(b)—List of photographs taken by the Archaeological Department, Burma, during the year 1904-05.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
265	Zayat	8½ inches by 6½ inches ...	Sagaing.	
266	Doorway of a small pagoda	Ditto ...	Do.	
267	Tower of Palace	Ditto ...	Ava.	
268	Corner of Mahabawdi kyaung	Ditto ...	Amarapura.	
269	Hmudangyi pagoda	Ditto ...	Do.	
270	Bidan pagoda	Ditto ...	Do.	
271	Mosque	Ditto ...	Do.	
272	Sitkyathiha pagoda	Ditto ...	Do.	
273	Thanbòkde pagoda	Ditto ...	Do.	
274	Pyedaik kyaung	Ditto ...	Do.	
275	Taunglélón kyaung	Ditto ...	Do.	
276	South-west corner of city wall	Ditto ...	Do.	
277	South Mont of city wall	Ditto ...	Do.	
278	Gateway of Maha Bôngyaw kyaung	Ditto ...	Do.	
279	Modi kyaung	Ditto ...	Do.	
280	Shwedaung-laik pagoda	Ditto ...	Do.	
281	Ôk kyaung	Ditto ...	Do.	
282	Gautama's shrine	Ditto ...	Do.	
283	Singyo Shwe-ku pagoda	Ditto ...	Do.	
284	King's Water Palace	Ditto ...	Do.	
285	Entrance of the Arakan pagoda	Ditto ...	Do.	
286	Arakan pagoda	Ditto ...	Do.	
287	Myanaung-laik kyaung	Ditto ...	Do.	
288	Sibôngya kyaung	Ditto ...	Do.	
289	Maha-Aungmyelawka Hman kyaung	Ditto ...	Do.	
290	Steps on south side of kyaung	Ditto ...	Do.	
291	Maha-tulut-bôngyaw kyaung	Ditto ...	Do.	
292	Pyatthat on east of kyaung	Ditto ...	Do.	
293	Doorway of pyatthat of kyaung	Ditto ...	Do.	
294	Front of west part of No. 291	Ditto ...	Do.	
295	Balcony of kyaung No. 291	Ditto ...	Do.	
296	Another part of the balcony of kyaung No. 291	Ditto ...	Do.	
297	Entrance of a kyaung	Ditto ...	Do.	
298	Pyatthat of kyaung No. 297	Ditto ...	Do.	
299	Balcony of a small kyaung	Ditto ...	Do.	
300	Shwe Dagôn pagoda	Ditto ...	Rangoon.	
301	South entrance of Shwe Dagôn pagoda	Ditto ...	Do.	
302	North entrance of Shwe Dagôn pagoda	Ditto ...	Do.	
303	Hinthas on east side of Shwe Dagôn pagoda	Ditto ...	Do.	
304	View near Shwe Dagôn pagoda	Ditto ...	Do.	

APPENDIX F.

List of publications issued during the year 1904-05.

Report on Archæological work in Burma for the year 1903-04.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, &c., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Two silver coins containing the Indian *trisula* emblem, two gold ornaments, and a Sanskrit inscription were acquired at Halingyi in the Shwebo district. The inscription has been deposited in the Pagan Museum, and the rest are in the Archæological office at Rangoon.

Maung Pe, my second Burmese Writer, made an extended tour and procured estampages of stone and bell inscriptions from the following localities:—

					Stone Inscrip- tions.
Shwebo	...	...	...	...	10
Sagaing	...	...	...	...	1
Pagan	...	...	...	...	5
Salé	...	...	...	...	11
Yenangyaung	...	...	...	...	3
Magwe	...	...	...	...	1
Total					31
					Bell Inscrip- tions.
Shwebo	...	...	...	...	3
Mandalay	...	...	...	...	2
Total					5

Of the stone inscriptions, the earliest is dated the 12th and the most recent the 19th century A. D. The five bell inscriptions are about 100 years old, more or less.

The five stone inscriptions found at Pagan were removed to the local museum, while the rest were left *in situ*.

REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,
FOR THE
YEAR ENDING 31ST MARCH 1906.



RANGOON:
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REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING THE 31ST MARCH 1906.

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RESOLUTION
ON THE
REPORT OF THE SUPERINTENDENT ARCHÆOLOGICAL
SURVEY, BURMA,
FOR THE YEAR 1905-06.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A, 22, dated the 14th July 1906.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1905-06.

RESOLUTION.—Since the report was received the lines on which the Archæological Department will work henceforward have been laid down afresh by the Government of India, and certain changes have been made in the constitution of the Department, but the duties of the Superintendent of Archæological Survey remain the same as those hitherto performed by that officer under the title of Government Archæologist. The work accomplished during the year under report has been of a varied nature. The most important feature was the repair and restoration of the Palace spire at Mandalay and of various buildings at Pagan. Epigraphy has received its due share of attention, while the preparation of a monograph on stone-carving was a useful contribution to the history of Oriental Art.

2. The superintendence of the work of restoration and repair is of great importance, and will be continued during the year 1906-07, although it does not figure in the programme laid down in paragraph 3 of the Report. Only eight buildings were added to the list of those conserved at the public expense. The case of the Salin Monastery in Mandalay which is referred to in paragraph 8 is still under consideration. Lists of monuments and other objects of archæological interest, which are thought worthy of preservation under the Ancient Monuments Preservation Act are being compiled by local officers with the co-operation of the Superintendent, but the selection of representative monuments from these lists will require much care and discretion. The funds at the disposal of the department are limited, and the rigorous exclusion of all buildings and other objects, the interest of which is not strictly archæological, is essential if the list is not to exceed due limits. Action under the Ancient Monuments Preservation Act, 1904, has been deferred in order that the views of the Director General of Archæology may be obtained.

3. The Superintendent has been requested to postpone for the present the work of excavation. Sir Herbert White considers that the opinion of the Director-General of Archæology should be obtained on the detailed proposals for excavation which were submitted. It would be matter for regret if the valuable results which may be expected from excavation at Yathemyo and elsewhere in Burma and the Shan States were endangered by undue precipitation and the absence of expert advice.

4. The abolition of the appointment of Adviser on Chinese Affairs was sanctioned during the year of report. The present arrangement under which

Mr. Taw Sein Ko is also Examiner in Chinese is subject to reconsideration should it be found that his duties as Examiner interfere with the efficient performance of his archaeological duties.

In accordance with the opinion expressed by the Director-General, the office of the Superintendent has been moved to Mandalay, where much conservation work is at present in progress and which is a more convenient centre than Rangoon for the general supervision of archaeological work.

5. The Lieutenant-Governor acknowledges the energy and interest displayed by Mr. Taw Sein Ko.

By order of the Lieutenant-Governor of Burma,

F. C. GATES,

Chief Secretary to the Government of Burma.